


THE  
DIVINE PURPOSE OF GRACE  
AS SEEN FROM  
THE DARK VALLEY OF SIN

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# THE Divine Purpose of Grace

AS SEEN FROM

## THE DARK VALLEY OF SIN

IN THE LIGHT OF THE

## Methods of Christ and of the Spirit.

By

JOHN COUTTS,

AUTHOR OF "MAN'S ORGANIC CONSTITUTION," "BRAIN AND INTELLECT," "THE SEVEN PRINCIPLES," "THE TREE OF LIFE," "CHRIST'S KINGDOM," "SCIENTIFIC ORDER AND LAW," "THE DIVINE TRAVAIL," "THE DIVINE INHERITANCE," "THE DIVINE WISDOM," ETC., ETC.

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# Divine Purpose

by

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## PREFACE.

In the work, entitled "The Divine Wisdom," the purpose was to conceive the order of the development of thought as it is to be found in philosophy. The desire was to enter into fellowship with the great thinkers of the past and their thoughts; and, in this way to rise to their ideals, and understand the objects they had in view in their studies. The results ended in this direction, that philosophers had to be conceived as particular thinkers, all studying from their own stand-points; all individualistic as related to their messages of truth to mankind; all animated by high ideals and far-reaching general conceptions; and, all failing to discover that harmony and unity in the universe which could be accepted by true thinkers. What was pointed out in that book tended in this direction: it was impossible, in the nature of things, that they could come to an agreement; being independent empiric thinkers, they were all as the refracting rays of divine truth, but there was no divine synthesis to bring their conceptions into the pure light of truth. It is by the means of Science that the Spectrum of Truth is being realised; and it is by Divine Wisdom, as found in Christ, and His Method of thought in the Spirit, that the great synthesis may be expected to take place. The disciples of wise teachers are still saying, "Let us make tabernacles for our wise philosophers"; but the Divine Voice is saying, "This is My beloved Son: hear Him."

Wise critics seem inclined to think that this method of thought is of little value; it is not empiric, practical, useful; it is idealism and mysticism, and it is not, as they think, what the world requires. The reply to such criticisms might be that the critics do not quite understand the position; they may be good critics in matters which they comprehend; but, if they do not understand the law of development, as applied to Mysticism, it is quite possible that they may fail to apprehend that special movement going forward at the present time. For their consideration, it is suggested that mysticism, even though despised by practical men in the past, may be able, in due time, to give a reasonable account of its own order of development. Critics do not require to be told that in the order of development the first is physical, then the psychical and moral; thus the mystical, by some other name, may also be in the process of development. Mysticism seems to be asserting that it also claims to be scientific as order and law; but the mystery in mysticism will not be discerned by children, youths, or practical men. To understand mysticism it is not enough to see the mysteries; to conceive ideals; to perceive visions; the initiated must get into the heart of Mysticism; see mystically with the eyes of Faith; cherish mystic conceptions with the heart of Hope; walk in the light of the mystic vision in the footsteps of Patience; and, what may appear as very strange to many, it is Science that is promising to reveal to mystics the universe of Eternal Love. It is the mystics that are now seeing their promised inheritance; and they have the audacity to state that they are in it; and, that it is mysticism that is the transfiguring light renewing all things.

Mysticism, as it is now beginning to speak to men, seems to assert that in the past it has not been understood, or appreciated, by thinkers

in the right way; but, this is what every branch of study might assert in the same sense, because they have not been studied in scientific order according to the law of development. Mysticism claims that the divine children are to be found amongst those who see God in Nature, in the winds and storms, the desert, the plain, and in the stormy ocean. The true mystic vision is to see God everywhere and in all things; God is in every particular thing, and the synthesis of all particulars is Man. Whilst this is true, in a sense, the mystics, like other men, in other realms of thought, even though they conceive that God is within them, are found setting forth in the mystic quest to find God; they discover that even companionship with philosophers do not satisfy their souls. The dark valley of sin, disease, disorder and death is both real and ideal, and practical and mystical; thus, strange to say, mysticism finds mysteries in the world of empiric thoughts and in the great realm of general ideals. It may not be easy to perceive this great truth, that Mysticism is actually claiming that Science has become the means of revealing to men the Kingdom of God in righteousness, truth and goodness; because in this realm, it is the spiritual that reigns; the sensuous and empiric are swallowed up in the conceptions of universal law; and, law is pure mysticism; it is belief in the Divine Order; the Divine Will; the thoughts and works of the Spirit of God.

Mysticism does not claim that, as earthly and empiric, it has seen this great vision of truth; what it asserts is that the Bible, the Word, Christ, reveals these mysteries to men by the Spirit. Thus all faithful patriarchs, rulers, priests and prophets are as the divine particulars that reveal to men the spectrum of the heavenly refracted light. It is Jesus Christ that is the Divine Ideal, the Supreme Mystic living in the universe of Mysticism. It is the Spirit of Christ in men that will not let them rest until they find Christ, the First and the Last, the Eternal. Further, it is Science, as the servant of the Spirit, the divine guide that is leading and guiding men into that Kingdom of Heaven and of God, that is the universal mystery now being revealed as the Divine Purpose of Grace.

But men may say that mysticism in this sense is only a new baptism of Faith, and thus it is not reasonable to exalt mysticism, and thus bring about the eclipse of the Faith that has guided men in the past. The reply is that Faith is not in any sense eclipsed; what is asserted is simply that Faith is the germ seed of mysticism; Faith develops into Hope; Hope grows into Patience; Patience fulfils the perfect work; then men see Divine Love in Grace in a wonderful mystical body of Sacrifice; and it is the whole development from Faith to Sacrifice that is mysticism. What is the mystic life? It is walking with God; hearing His Voice; seeing the heavenly way in the darkness; and governing a Kingdom of God upon the earth. It is turning aside to see an earthly Bush aglow with Divine Fire, and out of that Bush to receive the revelation of the Divine Name. It is Law at Horeb; a Sword of Truth drawn at Jericho. It is a man that is Prophet, Priest and King; a Kingdom and a Temple of God. It is the Heavenly Temple; a Man of Sorrows; a mystical vision in the Desert of Captivity; a Kingdom of God. These are all visions of Faith; Jesus Christ is their realised Hope; it is the Spirit of Christ in Divine Patience that gives to men this revelation; and when the world had grown old, and men had rejected the Way of Faith, lost Hope, and were so wearied



that they had lost Patience, then there comes to men the glorious vision of universal Truth by science, in the Spirit of Divine Love; men shrug their shoulders and shake their heads, they are unable to believe that this Mystic Vision can be true.

Students of the Bible ought to be familiar with the thought that there are two ways open for men that they may follow to find and enter into the Divine Inheritance which the Lord of Grace, the Redeemer, has kept for His redeemed. There is the old Desert way followed by Moses to Horeb and Paran, and there the ways divide. For the obedient, the faithful, the way is direct into the promised land; for the disobedient and the unbelieving it is the Desert, the weary march by the land of Edom, to the land of Moab, and it is from Mount Pisgah that the great vision of the promises of God are surveyed. It is hardly necessary to point out that this is the weary way followed by mankind throughout the ages. The other way, what may be termed the Mystic way, may be followed with the prophet Elijah from the brook Cherith to Horeb; and from Horeb to Elisha, Bethel, Jericho, Jordan, the chariot of Fire, and the ascension into heaven. Or, it is John the Baptist in the Desert; the Call of Repentance to Israel; the coming of Jesus to John to be baptised in the Jordan; followed by John's baptism of blood and fire and his ascension into heaven. The Lord of Grace, it will be observed, does not follow Moses, Elijah, or John; He came down from Heaven, lived in Heaven upon the earth, in the Kingdom of the Promises; and, having fulfilled His Mission of Redemption in earth and hell, He ascended into the open Heavens to the Right Hand of the Divine Majesty. These are the mystic parables of history as men may read them in the Book from Heaven. The Promises of God are Heaven; to receive them is to receive Heaven; to realise them patiently by the way of faith and hope is to transfigure earth into Heaven; and the end of the mystic way is very wonderful, it is to discover that the Heaven of Divine Love in Grace is universal; it is Light and Life and Love, as revealed to men in Jesus Christ our Lord.

It is in the light of such thoughts as these that men are invited to read this book, so that they may understand in some measure what is meant by "The Divine Purpose of Grace." 1. Science has transfigured Nature; all things are changed, in the mystic light of Heaven; there is a new Heaven and Earth. 2. Man is found in the midst of this new creation; but as he looks round upon his environment, he seems to be still in "the Dark Valley of Sin," where good and evil are found side by side; and law and the lawless appear to be in the condition of irreconciliation. 3. What men are now called upon to do is to look up and see upon their pilgrim way Mount Clear; from that point with the pure eye, the steady hand, and the Divine Telescope it is possible to see beyond the River right into the City of God. 4. That all this is true, Nature, Man and the Bible are witnesses; but they are so, not because they assert these truths; but, because they know that they are truly reflecting the testimony of the Divine Witnesses that are in Heaven. In other words, Science is as the Divine Garments, revealing beauty, truth, goodness, harmony, unity, order and law. This is God as revealed spiritually to spiritual beings. Law is the Will of God. It is man, in the divine image of God, that sees all these marvellous truths. The glory of God is in Christ; it is possible for men to become Christlike. Faith has seen this vision of truth; Hope has conceived it;



Patience is trying to realise it; and the mystic Spirit of Love is waiting for the removal of the veil and the manifestation of Christ as the Author and Finisher of Faith; the Hope of Mankind; and the Divine Son of God, the Saviour, in Whom the Divine Purpose of Grace is the mystery of history.

Following in the footsteps of the great Mystic, allegorist, what men have specially to consider is the pilgrim journey from Mount Clear to the City of God. This is what may be conceived as receiving attention in the remarks that are made at the end of the book upon the fourth divisions, or fourth dimensions; the mysteries; and the Kingdom of God. The fourth divisions and dimensions, as studies, seem to be subjects waiting the careful consideration of philosophers, metaphysicians and mathematicians. What has been written must be viewed as suggestive conceptions; it is saying that the light of truth appears to shine in this direction; and that if this path is taken the results may prove to be satisfactory. The thoughts about the mysteries are for every man who cares to study them; they do not require special training to comprehend their meaning. It may be that the most serious thoughts come at the end of the book as referring to the Kingdom of God as contrasted with the kingdoms of this world. This is particularly the world in which practical men dwell; and it is where they cannot find rest or peace. The mystic vision here may be despised and rejected by them; yet, it is possible that some men will be able to see that the Kingdom of God, and of Heaven, surrounds, and includes, all the kingdoms of earth. It may be said that men are earnestly groping after the ideal; that they are slowly, very slowly, finding it; and that in free countries they are actually putting the machinery into operation. The Kingdom of God is a great Democracy; it includes all men and every man. It is a true Republic, because all men are brethren, and the only possible means of harmonising individual and social life is by representative and responsible institutions. It is a Divine Kingdom and the only possible King is the Lord Jesus Christ, the Brother of every man, and the Lord over all the brethren, simply because He is their God and Redeemer; the Son of God and the Saviour of mankind. The Divine Government is Imperial, in this sense; it is the summation of universal Law as known by Science; and this is saying that the Divine Will is Divine Law; it is right, true, good and gracious. The Divine Will as Law, as Science teaches, must be supreme; it must work for good; it must conquer evil and become regnant in the universe. Evil is not good; it is the earthly, the carnal, the self-asserting creature, taking what is good, true, right, and gracious, what is God's, and using it for selfish purposes. The mystic vision from the Dark Valley of Sin is that this is unreasonable, and utterly unworthy of men created in the image of God and re-created in the likeness of Christ. Mysticism is seeing the truth in the light of the laws that are eternal; and mystics express the synthesis of all these thoughts in this conception, that the Will of God can be known by men in the Divine Purpose of Grace as revealed in Jesus Christ, our Lord and Saviour.

# CONTENTS.

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## CHAPTER I. PAGES 1-11.

### INTRODUCTION.

Reference to "The Divine Wisdom"—To former studies—To the law of development—Christ the Seed in the Bible—The Methods of Christ and of the Spirit—The Cosmical Ultimates—Questions—The Beatitudes in their order—Faith, Hope, Patience and Love.

## CHAPTER II. PAGES 15-34.

### THE LIGHT OF SCIENCE ON THE WAY.

Science as related to Christ—Physical Nature—Realm of Force—Experience, Chemistry, Spectrum Analysis, Electro-Magnetism—Realm of Life—Biology, Anatomy, Morphology, Physiology—The Spirit Power and the Mind Life—Analogies with the Physical World—Divisions of the Nervous System—The Intellect and Moral Life—Analogies, physical and psychical—The Moral Life.

## CHAPTER III. PAGES 35-55.

### DISEASE, DISORDER, SIN AND DEATH.

Science, order and law—The tree of good and evil—Physical Realm of Disease—Law and what is Lawless—The Spirit as depolarised—The Mind Life as in disorder—The Intellect as perverted—The Moral Life as corrupt—The use of myths and parables.

## CHAPTER IV. PAGES 56-118.

## THE WAY OF SALVATION BY GRACE.

Grace and the Bible—Ethics as moral religion—Grace reigns and Serves—Structure of the Bible and its development—The Creation—The Generations of Heaven and Earth—Adam—Noah—Noah's Sons—Shem and Terah—Faith, Grace and Sacrifice—Ismael—Isaac—Esau—Jacob—The Physical, Psychical, Moral and Spiritual Faith, Hope, Patience and Love—Exodus to Deuteronomy, the Intellectual realm—Joshua and Judges, the Moral World—The Kingdom of Israel—The Generations of Esau—Chronicles to Song of Solomon—The Generations of Jacob—Isaiah to Obadiah—The Prophets, Jonah to Malachi—The Gospels—The Acts to Corinthians—Galatians to Colossians—Thessalonians to Philemon—Hebrews to John—The Epistle of Jude—The Revelation.

## CHAPTER V. PAGES 119-170.

## SIN: ITS PROGRESS AND EVIL RESULTS.

The Fall of Man—Sin traced in the generations in Genesis—Sin as traced in the four books of Moses—Sin in the Commonwealth—Sin in the Kingdom—The Restoration and History—Sin and the Prophets of Israel—Sin in the Gospels—Sin in the Church—Definition of Sin.

## CHAPTER VI. PAGES 171-308.

## REVIEW—CREATION, SIN AND THE NEW CREATION.

Stages of Development—The Sensuous, Experience, Empiricism, Science—Force and its realm—Life Physical—Spirit and Mind—Life—Intellect and Moral—Life—Grace and the Life of Sacrifice—Sin and its consequences—The three-fold stories of Creation—The Revelation in Enoch—Salvation—Redemption—Consecration and Possession—Desecration and Rejection—Restoration—Spiritualisation—The four-fold Series—Fourth Divisions or Dimensions—Fourths in the Physical and Psychical Worlds—Mathematics and the fourth Dimension problem—Fourth Divisions in the Bible—The Mysteries in History and in the Bible—Mysticism—Greek Mysteries—Myths—Nature, Man, The Bible, Science and Divine Wisdom—The Kingdom of God—Democracy, Republic, Kingdom and Imperialism—The Kingdom of Heaven—The Divine Purpose of Grace.

# The Divine Purpose of Grace

AS SEEN FROM

THE DARK VALLEY OF SIN,

IN THE LIGHT OF

THE METHODS OF CHRIST AND OF THE SPIRIT.

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## CHAPTER I.

### INTRODUCTION.

As it is in the experiences of life, so it is in study, and in the development of thought; there is no standing still, there is pause for rest on the way, time given for reflection upon the past, and then the journey is resumed. Life, for those who keep their eyes open, will not be one monotonous plain; there are mountains that require to be ascended to get an extensive view, rugged descents that are dangerous, green valleys that are pleasant for the feet, and still waters that are refreshing. There are also companions, men and books, who make the pilgrim journey pleasant and profitable. This conception of life as a pilgrimage, with a definite end in view, is one that everyone can understand; and, if the pursuit of knowledge is conceived in this allegorical fashion, it becomes helpful to the thinker, because there is kept in view what necessity there is for patient plodding to reach, stage by stage, that fair land of truth where all diversities will end in unity, and where what is discordant will be changed into the music of harmony. It is a quarter of a century since this vision of unity and harmony was seen as from a mountain top. From that vantage ground it was seen that Nature, Man, and the Bible converge into seven related ultimate thoughts, into seven kingdoms, or autonomous realms of truth, named Force or Energy, Life, Spirit, Mind, Intellect, Morals, and Grace; the eighth being that of Sacrifice, as the means by which there is redemption from sin, or the powers of evil. The other thought reached was that Grace is triumphant over all realms; thus Grace reigns throughout the universe. If these conceptions are

true and right, then what follows is that the scientific order of these realms require to be studied and understood; and, in the study of them men would attain to the knowledge of what is standard truth, as order and law, in the universe. This must also mean, that the order being known, any thoughts contrary to that order could be proved to be erroneous; false assumptions could be tested, and it would become possible to discover where the errors existed. In a new series of studies, in "THE TREE OF LIFE," the philosophy of the Agnostic Evolution was considered, and the result reached was that such a system of thought must fail because of its limitations; the agnostic spirit that governs the theory would give no place to faith, or what is spiritual, and thus it was simply impossible that agnosticism could prove successful. In "Christ's Kingdom" the problems of the Higher Criticism were briefly considered as related to the Bible; and, the conclusion reached was that mere intellectual criticism must fail, because this means all kinds of contradictory opinions, without any standard of appeal; no possible means of proving theories and of reducing them to scientific order. In "The Witness of Science to the Method of Christ," following the scientific study of the Old and New Testaments, there is discovered the truth that all realms of thought in Nature, Man, and the Bible, follow the same system of revelation; thus, no matter in what direction the thoughts are turned, it is Christ and His Spirit, and their Methods of thought and action that are revealed. In "THE DIVINE TRAVAIL," the conception is reached that there has been a great Travail in Nature and Man, and that God's Grace has been the Cause of all the efforts put forth for Salvation and Redemption; that this Travail is to be seen in Christ, as the Son of God and Saviour of mankind; and, that this Travail will be consciously carried on in the world by the followers of Christ until His Kingdom of Grace is regnant in the earth. This leads onward to "THE DIVINE INHERITANCE," as to what it really means in the light of the truth of Grace as regnant among men; and, in what way all signs, parables, and stories about this inheritance are fulfilled in the knowledge of the truth, that it is found in Christ and His Spirit. "THE DIVINE WISDOM" was felt to be a grave undertaking; it means so much to try to sit at the feet of the wise men of past ages; to enter into sympathy with them; and to try to find out in what way they had laboured faithfully to



discover Truth, in its harmony and unity. Having briefly surveyed that great realm, and glanced at the boundaries of the world of the knowledge of good and evil, of idealism and realism, order and law, it might have been supposed that this was a land where students might tarry by the way and rest; and, from such a Pisgah, view the future, and the land of Promise, yet to be conquered and possessed. This, however, seems to be a mistaken view of the position; the wisdom that is divine is not given to men, in this world, where evil vaunts its dread powers, where disease is so deadly, and where sin is regnant, that it may become a pleasant land wherein students may dwell in peace far apart from their fellow-men, as they labour in their sorrow and suffering. The problem of problems is not wisdom; it is good as a definite stage upon the way; the land is a pleasant land to dwell in; but, there is a shadow over it, known as evil, disease, and death; therefore, it is necessary to descend and enter the dark valley, and there face the great problem, which is the knowledge of good and evil. If it was a serious work to meet, and converse with, wise men, how much more grave and important the thought that the realm now to be entered is that of darkness, where there are many enemies on every side, subtle and powerful; and in that darkness what risks must be run to make headway in the journey. Here students require to pause and consider what this undertaking means; this is not the land loved and desired by great thinkers and philosophers, the masters of wisdom in East and West, ancient and modern; yet, there is some encouragement to advance, for many good and true friends have passed this way and faced the problems that remain unsolved; and, above all, it is a comfort to know that the Lord, the Good Shepherd, travelled the same way; and that He knows every foot of the journey. It is this thought, above all, that students have to remember; He has given the Light that produces light in the darkest places; and, when the hour of danger is near, and hearts begin to fail by the way, the thought that He is near will give strength and comfort in the darkness.

All this may seem to be allegory; or, that vague condition known as mysticism, which the wise and learned men of this world do not understand, and appear to despise. They will not believe that this is the only way by which Eden and history are to be interpreted; and, the Garden of the Lord,

the river and the tree of life, recovered for mankind. They do not understand that this is the land fore-shadowed by myths and parables; which men have been anxious to find under many names and forms; as land and city, religion, theology, and philosophy; it is where scientific workers and thinkers have been preparing the way of the Lord, and they knew not that they were engaged in His service. What students are being taught at the present time is that what they prized as real and abiding is vanishing away before their eyes; their empiricism, theology, and philosophy are not the eternal realities they were supposed to be, but stages upon the way of life. It is the law of development that explains why all such changes must take place; the seed lives, grows, and reproduces its seed. Natural physical seeds may take a summer, or a century, to reproduce their kind, but the tree of the knowledge of good and evil takes millenniums for its growth until the seed is produced, and millenniums before men become wise enough to understand the seed and its fruits. The Bible conception of this story is Eden, disobedience, sin, the desert places, the great world, an inheritance, a city, a kingdom, a King and Saviour, Heaven and God. They are all required; they are all on the way; they constitute the way; they are what life produces as the organic means by which there is development. The proof of Life is the living organism. It is quite true that Life and organism are one; but the One is Cause, the other effects; and without the cause, no effects. This is the strange way that men have puzzled themselves in all ages; they have failed to unite cause with effects; they have transposed effects, and said the results would be the same. This was the first fatal blunder on man's part; he was warned that a certain selfish, self-asserting act meant death; he listened to the voice of a liar, who told him that it did not mean anything so foolish; but wisdom, the open eyes, enlightenment, and to be like the gods. The strange thing about the devil's lies is that they contain prophetic truths; because, in a way he did not know, and by means he could not discern, Divine Wisdom could bring about restoration, convey wisdom, and raise the fallen to a position of marvellous privilege. Devils can tempt, and men can sin, but the true fruits of this way are disease, disorder, disorganisation, and death. They have power to lie, misrepresent truth, and disobey divine order and law; but it is equally a lie to

suppose they possess any power to put matters right again after they have wilfully set them wrong. This is really the history of humanity as it is related to the realm of Grace; it is a conflict of wills; the Divine Will is order and law; the human will is found in disorder and lawlessness. The devil's lie is believed even to this day, that the way to attain to wisdom is by disobedience; that this is not death, but life; not ignorance, but knowledge of truth; and, that men are fast attaining to godship and omniscience. The real difficulty in studying these matters lies in this direction; men are without standards by which they can truly measure their thoughts, words, and actions; they live in Babel, not in Zion; in plain truth, they do not understand each other; they never have done so all down the course of history; and it is certainly true that at no time in history has this been more emphatically true than at the present time. Men may laugh and make fun of the story of Babel, the confusion of tongues, and the ambitious project of building a tower that would reach to heaven, but that story, as an object lesson, is true for all centuries; the proof of the truth is not in the record only, it is now found in the mental and moral world of humanity in which men are living; and, the devil, as lord of this world, has so blinded the eyes of men that they will not believe that Babel has become Babylon. This aspect of truth is detested by the dwellers in Babylon, especially by those who assume that they are the enlightened ones who know the truth; it may well be said that the world grows old in sin, but there is no proof that the earthly gets nearer to the truth and righteousness, to the knowledge of divine order and law. It may fairly be asserted that this world, as sensuous and empiric, could never attain to truth; being standardless, it is helpless; it can only drift, remaining ignorant of its dangers and destiny. It is full time for men to struggle to realise that Jesus Christ is the Witness to the King and Lord of Truth. What He witnessed before men is their inheritance; "every one that is of the truth heareth His voice." This is the message to men by Science, as His angel servant, in these days; all the stepping stones of the past by which men have advanced are being submerged; the Flood, in a true and real sense, has come, and Christ alone is the Ark of Salvation for the saved.

The point to notice here in connection with Eden, The Flood, Babel and all similar stories, is that they are the

visible objective symbols given to men to be studied; they remain stereotyped in history; they are engraven in the rocks, and written upon the tablets of the minds of men; they are the means of education in good and evil, in Grace and Wisdom; they are what men actually require, and without them there could not be development. The Bible is the book of Truth given to men, for the very purpose of teaching them the way of Salvation from Sin and the powers of evil. It is a book for childhood, youth, manhood and old age; it is objective and subjective; it is full of experiences of all kinds, and herein empiricists of all schools have found their homes. There is in it that which is greater than all these things, it is Life, Life is its Cause; and, the organic framework is the Truth in Christ. This is the glory, the hidden glory, in the Book; it contains Christ as Seed of Grace; and the Story in the Bible is that of the development of this Seed in a world full of evil, self-assertion and sin. The claim that is being brought forward for the Bible includes visible symbol, experience and empiricism; and, above all these it is asserted that the Bible has an organic, scientific order of truth; and, it is this claim that awaits the consideration of thoughtful men. This order has been explained in former works; it is referred to here as a connecting link in the order of development, because without this explanation what has now to be considered would not be understood. What has been suggested here is that Christ is the Seed, the Life, the Nucleus of the Bible; it is developed in living order; it is seen to be an organised living production; if this is so then, as with every other realm of Truth, the Bible, as the record of the history of the Life of Grace, must be subject to order and law; that is to pure science as dealing with the relations of that Kingdom. This is not theology, or philosophy, as understood by men; it is the assertion that even as the physical realm of organic life is, and has been, studied and expressed in scientific order, so the Life of Grace is also conceivable as an analogous order and can be conceived as law, that is as the formal expression of the Divine Will. It is not claimed that the Bible, as an organic development, is as simple and straightforward as the Sciences of physical life; it is far more complex; and the complexity is greatly increased by the relation it bears to all other realms of truth and to the powers of evil. This claim for the Bible is not only that Christ is in it as the Immanent Cause of Life; it is that in a true sense,

it is the development of His Personality as known to men. He is the Word, and the Word is His life as a product; all that has arisen from Grace is His; the Bible is an Envelopment and a Development of Christ, as Grace. In making this statement it is not in any sense to be supposed that evil and sin are the effects of the life of Grace; or that they are to be included in the realm of Grace. It is not to be assumed that Christ is limited in any pantheistic, or natural, sense; the transcendence of Christ remains in a realm that men cannot enter; and the attempt to do this must convict the thinker of being ne-scientific. He has left the realm of order and law; and is making the vain attempt to explain, as order and law, what has not been made manifest. These are mere suggestions, by the way, as arising out of past studies, light will be thrown upon such questions when dealing with other forms of life.

It may be helpful to explain here several aspects of what is expressed under the forms of the Methods of Christ and of His Spirit; and why it is of importance to keep these methods constantly in view. For example, take the cosmical related ultimates of Force, Life, Spirit, Mind, Intellect, Morals, Grace and Sacrifice; what they mean is that these Names represent the last Word, as the synthesised unity of all that is contained in these realms. It is not to be supposed that this synthesis is an arbitrary one; the Words are actually required to express an ultimate fact that must be accepted and believed; the Names represent the related ultimate Causes, and all rational scientific knowledge deals with the manifested relations of those Words. These Names are objective realities; men may ask many questions about them; they may even in their ignorance deny that such ultimates exist; but, no matter what form their ideas may take, they cannot get away from the Words, as facts, and they cannot separate the relations, as organic, from the Force or the Life that causes the organised realm of truth.

If these cosmical principles, or related ultimates, are taken and interpreted in definite terms, then this is the result; Force and Life form a physical world; Spirit and Mind form a psychical world; Intellect and Morals form a moral world; and Grace and Sacrifice form a spiritual world. It has, however, to be remembered that these realms and words are not to be separated from each other; they co-exist and they are one Universe. If these conceptions are trans-



ferred from the realm of Nature, to the person of man, then Force and Life are as his physical body; Spirit and Mind are his psychical being; Intellect and Moral power are his soul, as the living man; and Grace and Sacrifice are his spiritual nature. This leads to the thought that this is the method of the work of the Spirit of Christ; into the physical body there is involved a great faith; into the psychical being a marvellous hope; into the moral nature by the Intellect a wonderful structure of empiric knowledge as gained by an extraordinary patience; and by Grace and Sacrifice there is revealed the divine love that is the glory of the universe. What science has done by thus opening up the avenues of thought to these related ultimates, is to teach men their own limitations; through experience by all particulars, individuals and generals to universals, and, from universals to all that is conceivable as order and law.

It is in this sense that the objective is taken as representing the method of Christ; and the subjective as the method of the Spirit; the names are changed, but there ought not to be any difficulty in perceiving the substantial unity that exists between the methods. This might be illustrated still further in this way: man as thinker wishes to know the order that exists in the universe; the means he takes to attain this end is by interrogation; he must ask questions, and his questions require to be placed in a definite order; thus he asks, Whence? When? Why? What? How? Who? By Whom? and Whether? It will be observed that this order is that of Metaphysics, Physics, the Natural and the Spiritual. The conceptions being Cause, Potentiality and Capacity, as related to Whence? Eternity and Time as related to When? Plan, purpose and design as related to Why? The Cosmos as related to What? The intellectual conceptions of men as to the order in the Cosmos as related to How? The moral problems arising out of order and law, as related to the person enquiring, and the Cause as Person. The moral realm becomes personal as related to Who? This leads onward to the realisation of the Divine Cause by Whom all things exist and consist; and, the question Whether? represents man as possessing, or trying to attain to prevision; because, he is seen standing upon the promontory of time peering into the realm that is eternal and immutable. This order of thought is valuable for this end: it reveals the glory of God; the greatness of the endowments possessed

by man; and, the infinite and eternal potentialities and capacities latent and possible in every man. Step by step the royal highway of divine thought can be traced; and when these are expressed by words, they are conceived as Theology, Ideology, Teleology, Cosmology; or, God as First Cause; Christ as the Ideal; the Spirit as the Designer of all plans and designs; and the Spirit as the Worker in the Cosmical universe. It is true that these are metaphysical conceptions where men may easily wander and get lost if they begin to theorise about them; but they are not given for that purpose; they are given that men may believe; that when they have studied the Cosmos; found out the truth as it is in Science; discovered the immense importance of persons and personality; felt after, and found, the Ideal, in Whom all things subsist and consist, then the broken electric, spiritual energy, or current, is reunited, and the harmony and unity of the Universe in God is an accomplished fact. All this as order may be expressed in the words Real, Ideal, Spiritual and Cosmical; as involved in man as Body, Mind, Soul and the Spirit; or as physical, psychical, moral and spiritual; or, as the unconscious, semi-conscious, the conscious, and the open vision. The conceptions are similar; or a man can try to think of himself thus; the body is as the machine; the mind is as the machine and I; the man with his questions What? How? Who? Why? When? Whence? and Whether? is as the master trying to comprehend the machine in all its complex operations. If the realm of thought is that of enquiry as to development in the individual, then the form of the order would be the objective world; the subjective world of common experience; the empiric world of enquiry by the reason to discover order; and the world of science where the order is known and understood. Philosophers have an order which is full of interest and very useful: it is that of particulars, individuals, generals and universals; these being understood in this sense that the thinker analyses his thoughts into their particular parts; that these are synthesised and become individuals; the individuals are generalised, or set in order by induction; and through generalisation there is deduction into the universal. These are all methods of thought which have the same end in view, the attainment of knowledge. When they are in this way placed side by side what is perceived is that there is a four-fold realm of metaphysics; a four-fold realm

of manhood, with a possible attainment to Science and Divine Wisdom. This possible development is traceable; it is, what men might say ought to be as the normal order; and yet the fact is plain that men have not attained to the Ideal; they have not, through the Ideal, got into touch with the Potential Source of all power and wisdom; thus the inference, apart from the story of Eden and the Fall, man is a fallen creature, and in that fallen state he has no adequate conception of the potential glory that is involved in his being. It is this order, as thus followed in the footsteps of science, that renders the Bible a work of such immense value; because, it not merely records the fact of the Fall, it goes on to teach men in what way they may be regenerated, redeemed, saved and made like Christ the Ideal. To put this matter in a very few words, the fact is that man forfeited his inheritance and kingdom; he was expelled into the desert places of the earth, and there he was doomed to wander during the age of Grace for Salvation and Redemption. The Ideal, the Christ, the Light and Life of the Universe, came to seek and save the lost; that is, He brought to earth the Life of Grace and Heaven. He is the Light, the Intellect, the Reason, within the realm of Grace; the Moral Man from Heaven; the Son of God the Peacemaker and Intercessor in Heaven; and, the One Supreme Sacrifice for Sin, the Saviour, and Redeemer of Mankind. In this four-fold aspect He is Divine; there is no one like Him; it is simply absurd to compare anyone with Him as possessing eternal, potential, inherent glory: He is First and Last, Beginning and End, Circle and Circumference; therefore, let all men bow before Him, and let His Name be praised and adored throughout the universe. He is above all creatures; and, assuredly no mortal son of man is worthy even to undo His shoe latchet. To men belong shame and confusion of face; the noblest, the truest, the most loving and beloved, when they see Him they fall on their faces, they cannot look up, they know how unworthy they are; and when His gentle Voice is heard saying "Arise," they do so at His command with their eyes full of tears and utterly unable to express their own sorrow because of sin; and their inexpressible gratitude at the revelation of His boundless love.

What has to be suggested here is that this way of thinking about, and trying to understand, Christ, as related to man-

kind, changes the outlook, intellectually and spiritually. The thinker is unable to stand by the side of Athanasius, or of any creed-maker; or, place himself by the side of any scientific thinker, who, with the best intentions, would formulate a scientific creed, or catechism, that would tend to harmonise science and theology. The position of the creed-maker seems incongruous; somewhat self-assertive, even if not meant to be so; the "I believe," delivered with so much vigour and certainty about truths so great seems to border upon self-glorification, as if the man had done a mighty work in reducing Divine ideals to an intellectual form of words. The spirit of the age may be reflected from the faces of the men and the words they use; but, the feeling is, that the men are too prominent; and, that the confessors would appear in more suitable guise as penitents and disciples than as defining theologians. In His Presence, before Whom the confession is made, the spirit of humility would be more graceful; it is not that offence is intended by the worshippers, but there appears to be the risk of making a creed a garment of righteousness, and thus forgetting that the gracious Saviour alone is the Lord our Righteousness. What Jesus in the Beatitudes teaches is the true and right spirit and the blessed way of life; thus, in drawing near to Him, the right attitude is that of a penitent suppliant, trying to love and understand His words and the Divine Will. The attitude of the thinker may be represented to be that of prayer, and the Beatitudes, in their order, will suggest what that spirit ought to be. (1) It is the prayer of the poor in spirit, with many needs; and to such, His answer is that to them will be given the kingdom of heaven. (2) The prayer that there may be a true spirit of penitence, sorrow and mourning because of evil and sin, is ever suitable, and unto such He promises comfort. (3) The prayer for meekness, or gentleness, is to pray for likeness to the Meek and Lowly One; and, to this prayer He promises that the earth shall yet be possessed by them as an inheritance. (4) The prayer for righteousness, to be true and right, and kept so, is that those who hunger thus shall be filled with the Divine fulness. (5) The prayer for the spirit of mercy, forgiveness, kindness, is deeply important in this sense, it is the realisation of the truth that with Him there is pardon and peace, mercy to offenders; and what He requires from penitents is not that He only should continue to give, but that they, praying in

the spirit, should be forgiving and merciful, and thus be like the Lord of Mercy; and, by this means attain to the assurance of forgiveness. (6) The prayer for purity of heart is that of desire for fellowship and friendship with the merciful Saviour; and, the answer is that those who thus act and pray will have the privilege of seeing the face of God in their own souls. (7) The prayer to become a peacemaker is that of desiring to attain to the Divine likeness; the Son has revealed the Father's face; and, the promise is realisation of the home life where Christ and all His brethren are the children of God. (8) The prayer to be fitted to endure persecution for Christ's sake; to be able to bless and benefit those who do evil, is the desire to become Christlike in action; this is a great aspiration, a wonderful form of prayer, and His answer is passing strange, it is that those who pray thus, and so live, are the inheritors of the kingdom of heaven and the companions of Christ, prophets, saints, and martyrs. Christ holds up no higher ideal than this; it is His own way from the earthly conception to the heavenly ascension into glory; it is thus He is seen as emptying Himself of Divine glory; giving up name and fame and taking upon Himself the Form of the Servant in Grace; and the issue is that by the way of sorrow, sacrifice, and death, He overthrows the devil's works and destroys death; for it is simply impossible, that the devil, or death, could continue to have power over Him. These are all facts, truths of order and of law. The realm of Grace is the valley of the shadow of death; it is the Divine Life of Grace under the Cloud; and, it is science alone, as order and law, that can give to men the true explanation of the order of this Divine Purpose of Grace for the redemption of mankind from the fallen condition.

This is conceived to be the spirit in which the Christian disciple draws near to His Lord and Saviour in prayer. Creeds and theology, as intellectual enswathements, fall away as useless; the man desires to be free; he breathes the atmosphere in which Christ lives; in Him he becomes a new creature and is born again. This is a true conception of the new birth; the womb has been opened, the birth-pangs are over, the child lives; it lies close to the mother heart of Christ, and it is so absolutely poor that it possesses nothing; yet, because it lives it breathes, its very breath is prayer, and the nourishment to be received is the sweet milk of



heaven, with all its potentialities, as contained in the Blessings. What is man as in, of, and from himself; or other men? Absolutely nothing. Here the vision of truth is very strange; Christ is mother, womb, birth-pangs, and the child is His; the helpless creature is in His arms; He sustains its life, cares for it, and supplies divine nourishment; and this child has as its inheritance the kingdom of heaven; the universe, with all its glories. If meek and Christlike, then it will inherit the earth; if merciful, pure, peaceful, and patient under trial and sorrow, the issue will be the Father's Home in the Heavens. It is all these as an objective vision of truth; it is truth as science; it is the kingdom of truth that men are called to occupy; and all who hear His voice will enter in and possess this kingdom. This subject is of such importance that it cannot be passed over lightly. Christ is before men like the Sun in the Heaven of Grace, and thus what He means for men requires careful consideration. Returning to the conceptions of philosophy, the Blessings are as particulars; they can be taken separately, and they are definite statements of truth. Take them two by two, and the result is individual; the poor spirit is found in a body that feels pain, sorrow, and suffering, and the condition is that of mourning, with promised comfort. The meek spirit is particular, individual, and general, and it is unto such that there is the promise of universal righteousness. It is Christ that is poor, that mourns, is meek, and aspires after righteousness; that is, these are in Him as realities; but the particular form of His active life is that of the Merciful One come to men with the special message of forgiveness; as Individual, He sees and reveals to men the Face of God; in general terms, He is the Peacemaker, the Son of God; and the universal result will be through persecution, reviling and hatred, that He will enter in and possess the Kingdom of Heaven.

The other aspect of this revelation of Christ as the objective Sun of Righteousness, Grace, and Peace, is that of the Work of the Holy Spirit of Truth. The meaning being that in the fullest sense the Spirit takes all these external blessings in Christ, and reveals them to the souls of the disciples who desire to know the truth as it is in Him. The Spirit can do this by isolated particulars, to individuals, and the order of education is the same as the objective lessons as found in Christ. In this way the Spirit inworks faith into the poor

spirit; hope into the mourning soul; patience into the meek spirit in its conflicts in overcoming and inheriting the earth; and love, the love of Christ in righteousness, is shed abroad in the soul, and becomes as the radiant light of truth. The Spirit, however, goes on to make the life of Grace radiant in mercy, in the spirit of forgiveness, as the proof of faith; the life is changed into likeness to Christ as the Hope to be attained by the individual; and it is as the peace-loving Son of God that the Spirit guides the disciple in the way of patience; and through persecution, tribulation, trial, and sorrow, the love of God, as sacrifice, is manifested before men as the kingdom of heaven and the way to it. This is following the method of Christ, as explained by the Spirit; but, the Spirit may be said, in a sense, to unify this twofold order, and change them into the method of the Spirit. What is meant here is that the Spirit combines particular and individual, as in the poor mourning spirit, and the result is faith; the particular meek person that hungers after truth and righteousness is endowed with a great hope, and the whole nature will be filled; the merciful and pure of heart, who see the face of God, will be endowed with divine patience; and, those who love peace, and pursue it; who love truth, and suffer for it, they will possess in their souls the kingdom of heaven. This consensus of harmony of thought in the Kingdom of Grace bespeaks purpose and design; it is the Spirit of Truth that inworks, and causes to live actively, this new form of life. To say that men have done these things consciously and intentionally, is absurd; they do not know in what way this work has been carried on within them; and they cannot explain in what way the Spirit influences them to do what is Christlike. The strange thing, therefore, is this: men are being awakened to these truths; they thought that their souls were as a chaos; they have their eyes opened, and they find themselves in a marvelous cosmos, for "the Kingdom of God is within them."

This introduction is important for this reason, the attention is now fixed upon the Christ of God and His Spirit as the objective and subjective methods of perceiving and receiving Divine Truth. The Sun of Righteousness has arisen with healing, and the radiant light of truth; the Spirit has become tremulous as with radiant truth in the souls of men; therefore, the way may be said to be opening up for an advance even into the valley of the shadow of death.

## CHAPTER II.

### THE LIGHT OF SCIENCE ON THE WAY.

What has been suggested indicates the way that has been travelled in the past. The problems that arise are manifold, complex, and difficult; yet, the positions attained are of value, principles, or related ultimates, are reached; these are seen to be autonomous; they are as seeds; they have nucleus; they grow, develop, are continuous, and the result is that in each realm there is to be found an inherent Divine Order. These realms are objective; they are the facts of experience; the subjects of the empiric reason; and, when known and understood, they become science, as order and law. In each realm there is this development; they can be kept separate in scientific study; and, in fact, if this is not done, the reasoning is empiric, not scientific. If this conception is grasped, then this is like what takes place; the thinker at the centre can perceive the light of truth as radiant throughout the circumference; but, if viewed from the circumference, the knowledge will be of particulars and not of universals. It is so, that whilst this is true of each realm, it is also true of every two realms that unite and form a world; thus the psychical world is a continuation, and a higher order of development of that which is conceived to be physical. It is not to be conceived, in the order of development, that in the change from physical to psychical something has been *inserted* into the physical that did not pre-exist therein; but that the time, and the conditions required, for the new development have arrived; thus they begin to be manifested in their order. What men have to remember here is that the Essence of Being cannot be known by them; science takes no cognisance of the ultimate, or of related ultimates; it deals with relations and conditions, order and law; and it is known that, in the nature of things, the intellect, or the reason, is so limited. If this is understood,

the order of development can be followed in the physical, moral, and spiritual worlds. The centre remains the same; it is one, it is light and truth; it is the fountain of truth, out of which all realms and worlds arise and become manifested as the universe of truth.

The converse order of truth here is this, that men begin their studies at the circumference, in the particulars as objects of thought; in individuals as synthesised particulars; they advance to great generalisations in their enquiries, and they reach at last the unity of all thoughts and things in harmonious scientific order. A transfiguration has taken place, and upon this mountain top new and old meet; the new, as half awake, talks about tabernacles for the great ones of the past, and the Voice in the midst is heard, saying, "This is My Beloved Son; Hear Him." This is the true explanation of the position; this is what Science means; the Truth has become radiant, His garments are white, glistening, beautiful; and no fuller on earth can improve them in any way. Science is as Christ's raiment, not clothes to wear, but the raiment of the soul in truth and righteousness. Blessed are they who hunger and thirst after righteousness; they will not be filled only, they will become surcharged with what is divine; their faces will shine, and they will become as radiant lights in the world. Let there be no mistake here about individual men becoming Christ's; this is not the lesson; it is that individuals perceive, receive, absorb, the Truth as it is in Christ; and, at last, one day, they will be surcharged with His glory; they will become like Him; see Him as He is; they are nothing, Christ is everything; they are the blessed ones if they can only touch the hem of His garment and receive from Him the Divine healing power.

There is no necessity for stumbling over this marvellous transfiguration of Science; or of being troubled by the way in which this revelation has come to men. The Spirit has glorified Christ, made His Name glorious above all names; and it is the work of the Spirit of Christ to teach men these things. Surely, men cannot be so foolish as to think that they possess, can control, and direct, the operations of the Spirit? Such a conception is absurd; it is anti-spiritual; it is arrogant ignorance, self-assertion, and sin. The Spirit of Grace has made known to men a most marvellous realm of Grace in Christ in Divine Wisdom; it is for them to be disciples, not masters; to follow the guidance of the Spirit,



and shrink with horror from the very thought that they would attempt in any way to limit or control the work of the Spirit. It is quite true that the way that has been opened up is not subject to experience; it cannot be touched or handled; it is not empiric, as the opinions of men; it is truly etherial, or heavenly; it deals with eight heavens, and the eighth is like unto the valley of the shadow of death. The way is the way, the divine way, and men must realise that this is the way to the life eternal. The peculiarity of the position is that men are all through life subject to the bondage of sin, death, and the grave; and, where are the men who have stood in the grave, and from that very spot seen the head of sin crushed by the Saviour's heel; the grave and hell turned into the vestibule of the ninth heaven, and the door seen to be wide open and the Lord of the universe waiting to receive the pilgrims? This was Stephen's vision as they stoned him to death; he was privileged, even when the stones of persecution were being hurled at his body, to see beyond the grave, and he saw the Lord Christ. It is not suggested that this realm of truth is sensuous, matter of experience, or a mere reasonable opinion; what is suggested is that science leads men in this way; that such revelations are of vital importance, and that they are worthy of careful study.

As means helpful in this study, what is proposed here is not to study particulars, details; not to feel the way from the circumference to the centre, because all this has already been done; but to work from the centre outward, following the order of development, and limiting the enquiries to the method of the Spirit in the fourfold method that has been explained. The problems here are not scientific particulars in their details; but the four-fold branches of each realm, as they can be defined, and are seen to be the great highways of truth upon which all scientific thinkers must travel. What they do, as a rule, to gain scientific knowledge, is expressed by philosophy in this order; there is the analysis of all particulars and the synthesis of these particulars into individuals; there is further advance made by particulars and individuals, by induction and generalisations, and the issue is the deduction of all general conceptions into universal order and law. Sensuous infants, children of experience, and empiric thinkers, ought not to think that this method of dealing with this subject is unwise, or unprofitable; if it

is beyond them, then let them frankly say so, and not pretend to be judges of what they do not understand; if they wish to attain to the Divine Wisdom, then let them not be ashamed to become disciples, sit at Christ's feet, and seek to be guided by His Spirit. In this university the Principal is Christ, and all His disciples are brethren. What this means is not that brother cannot assist brother in the way; it is that the Universe is in every man's soul and every man has to attain to the universal truth in the same subjective way. The particulars can be seen by all men; the question is this: What will the individual make of them? The generalisations are like the particulars, they are individualistic, intellectual ideas; the crucial stage is that of deduction into what is universal as order and law, science; and this is a fruit that does not grow everywhere; it means the Kingdom of God, and that is not external nor individual, nor a general ideal; it is this conception, if men could grasp it, that the spiritual universe is in a human soul.

Before advancing to the consideration of the realms that may be said to be cosmical in their order, it may be well to suggest that physical nature is conceived as unconscious, that is without consciousness of thought. It may be, however, conceived of as thought, latent and potential; it is not matter, but thought manifested as power and life. The latent and potential develops as order, the order is in a sense prophetic; and, it synchronises with the semi-conscious mind, and the conscious soul. Of power it can be said, there is no annihilation and no destruction; and, of life there is no death. The physical order is a book full of writings in symbols, or hieroglyphics; scientific students try to decipher the signs and translate them into language; and those who follow after read the thoughts of God in their words. The importance of understanding the physical order is very great, because it is by these symbols that there is education. The psychical perceives, receives and conceives, the physical signs as thoughts; and the semi-conscious, it knows not how, transforms the unconscious into a new world of thought. By the Intellect there is the means of awakening to the conscious life, by things, thoughts and relations of thoughts. Physical nature is objective; creature life is subjective; the moral life of man is subjective-objective, and Science and Divine Wisdom is the absolute and the universal.

THE REALM OF FORCE OR ENERGY. In the light of science the questions to be asked about this realm are these: 1. What is that realm as it appears to the child of experience? The answers might be, matter in all its forms and energy in all its correlations as these are seen by the child. The things and movements are external and objective, and as they appear to the special senses, so they are assumed to be. Everything is a particular thing, and every motion is a particular motion, there is an assumed knowledge of the reality of the external, and no true knowledge of the state of the mind. 2. There comes a time in the order of development when such childish conceptions give way under intellectual critical enquiry; the alchemist has his dreams and theories in the grey twilight; then there follows the chemist, analysing, particularising, individualising, portions of matter, and the result is the discovery of over 70 distinctive elements of matter, which receive definite names and symbol signs. These are individual elements with certain atomic and other relations, which distinguish them from each other; but atoms, elements and names are all symbol concepts, they are related and correlated with each other; and they can be, and are, separated into classes and families. The chemist passes out of the realm of analysis to that of synthesis; and it is by this means he can imitate nature and produce from elements what exists as synthetic, individual things in nature. 3. The science of chemistry finds no solution for the question as to what matter is essentially; all that it can assert is that these elements exist and that they differ from each other; that they may be conceived as specially manufactured things, with strange attractions and repulsions toward each other; and, it is through these subtle affinities that syntheses take place, and new forms of things can be produced. Arising out of chemistry there is another division of this realm known as Spectrum Analysis. The history of this science is traceable from the prism, the ray of white light, and the prismatic spectrum, with its colours and invisible lines of force at the ends. This spectrum is said to be the analysis of light; and the reversion of this order, the concentration of the rays from the spectrum into a spot of white light is the synthesis of the coloured spectrum into pure light. There is no doubt about the fact that this analysis and synthesis of light is one of the most concise, beautiful and instructive, of the wonders of science. It is

like a parable of intellectual order and moral purity; the signs are pregnant with potential order and wisdom, and, much as men have studied these symbols, they still find that it requires further study so that the mysteries hidden in the signs may be discovered. Spectrum analysis, as a science, takes up the analysis of matter where chemical science ends; it is a separate and distinct order, the analysis being by light and heat, by the dissipation, or the disintegration of atoms and their vaporisation. It is in this science that absorption and radiation are of so much importance; they are correlations; what absorbs shows no sign of colour; what radiates has a definite colour, a certain position on the spectrum, and the rate of motion in vibrations are numbered. If, for example, sodium is evaporated in intense heat and the light is passed through a prism, the result upon the spectrum is seen in a special yellow band across the spectrum. Each chemical element is supposed to have its own lines of colour and places on the spectrum, and its own rate at which it vibrates; thus it is conceived, as a theory, that if all the chemical elements could be vaporised and cast upon the spectrum, the result would be similar to that which is produced by the analysis of a ray of pure light. It is sufficient to state here that spectrum analysis is now a universal science, in this sense, that the radiant light and motion in the sun and stars are analysed upon the earth, and it is by means of radiation and absorption that the same elements of matter are known to exist in them as upon the earth. To understand all that this means requires much careful study of this particular science; what is specially pointed out here is that although chemical analysis and spectrum analysis both deal with matter, the chemical deals with atoms, elements, molecules and combinations of these; whilst the spectrum is a system of operations in light, motion, refraction, colours, heat, absorption, radiation and many other relations. The chemical order appears to be the more simple; the spectrum order takes up the chemical into its region of light and darkness and manifold rates of vibration. The chemical is like the psychical realm of thought, it is a region of darkness, of symbols, and of mysterious operations; the spectrum is like the intellectual and the moral, there is a universe of relations and these, in the most wonderful manner, are synthesised into pure light. 4. The operations of science extend beyond the three divisions referred to, into the region



of the ether, electricity and magnetism. What may be inferred about this division is that it is in a sense distinct from, and above, all the others. As a division, it may be conceived to be as distinct from spectrum analysis as spectrum analysis is from chemical analysis; it is a higher stage of development, with this conception about it, that it correlates all modes of motion, and interpenetrates and permeates all matter. It is not to be reasoned upon apart from matter, energy, chemistry and spectrum analysis; they are all involved in Electro-Magnetism in its varied forms of operation. The varied uses to which Electro-Magnetism can now be applied points distinctly in the direction of this conception, that this division is the highest in the realm of Force. It is conceived as correlating and involving in itself all the lower divisions; and, what is strange and wonderful, the final analysis of matter is into an electric current, or a current of electrons, and this current, when analysed by a magnet, is divided into three lines of energy or motion. This is where science, at the present time, has uttered its highest conceptions, as bearing upon what men name matter and energy. All the particular conceptions about matter and energy, it is thus seen, is analysed and synthesised into chemical individual elements; the individual elements are vaporised and they become ideals, general concepts, in spectrum analysis; and, when all these are studied as particulars, individuals and generals, then there is the universal synthesis into energy, force, electricity; in other words, Power, the Power of God, in its manifestations in a realm of thought that is known in intellectual form, as order and law.

THE REALM OF LIFE. In advancing to this realm of nature, what has to be kept in view is that the difference in the order of manifestation between the realms of Force and Life are not found within the realm of force in its divisions; it is that of method; it is from external relations of matter and motion, in manifold complex forms, to an internal method of operation with relations that appear to differ in kind. What the student requires to avoid at this stage is forming any theory about the origin of physical life. If what has been suggested conveys an impression of the subtle operations in nature in their innumerable complexity, the inference might be that the origin of life is not a problem that is going to be easily solved; and, further, that no intellectual solution is likely to be final, for this simple

reason, that even if the related ultimate could be conceived to be capable of solution, the root mystery would still remain; the ultimate problem, as the One, is not conceived to be soluble by the intellect. What has to be suggested here is the order of development of physical life; because it is this that science deals with in the study of order and law. The fourfold division in this realm will be considered under Biology, Anatomy, Morphology, and Physiology, not in any arbitrary sense, or as expressing the work of science in this field, but as a means of concentrating the thoughts into a narrow field, within which the outlines of the tree of life may be discerned.

1. **BIOLOGY.** The conception here of life is of what can be seen in the physical, external world, embracing all forms of physical life that exist. Life in cells, germ-cells, organs of every kind, from the simplest monad to the complex organism in the body of man. Here the conception is that of the external, visible order; that of child-like experience, as in all the particulars observable by an individual.

2. **ANATOMY.** This science is akin to chemistry; it reduces all organised bodies to cells, and to organs; thus cells of blood, muscles, bones, nerves, &c. In this division biology is changed from the external to the analytical; but there is also this conception that this is comparative anatomy as dealing with all particulars in all organs; and with these as synthesised into all individual forms that exist.

3. **MORPHOLOGY.** This science is to be conceived in the light of plan and design; the particulars and individuals are all there; and, in addition, there is the generalisation into ideals, species, &c. The line of thought here ought to be specially interesting, because it has to do with all forms of development, the origin of species and similar problems.

4. **PHYSIOLOGY.** Organs; the relations of organs to each other; the forms, purposes, and designs in organs; all these lead up to the consideration of the fitness of the organs for their work, and in what way the work is performed to give fit expression to the organic body in its complex diversity and health. This is the conception that underlies physiology; it is that of function, use, fitness; the many organs in the one body contribute to the common good; there are many diverse functions in the organs of the body, but they all conform to order, and are subject to law. When all the organs fulfil their functions perfectly, the conception is that of wholeness, or health. If the organs are imperfect in their functions,

do not contribute their portion to the common good, there is disorder; disorder is the state of lawlessness; in the organic body this is named disease; and the end of disorder, anarchy, lawlessness, disease, is death. Such truths as these do not require exposition; men live in the midst of them; it is disordered functions that is the curse resting upon humanity; and yet here, in the unconscious realm of organic life, the facts are laid bare so that men may see, read, and understand them. This is the region of symbols; men interpret them, change them into human thoughts and words; and there, in a world that they have despised, the handwriting of Divine Wisdom is found. Men are ashamed of their ignorance and sinfulness, because when the dumb creature speaks as with the voice of God, then, it is surely plain that whatever the many discordant voices in nature may be apparently crying out to them, the real difficulty is not in nature, but in the men who are dia-magnetic to divine truth; who have the darkness in themselves, and thus are unable to perceive what the voice of nature says to those who receive the truth in all its fulness into pure, true, honest hearts.

#### THE SPIRIT POWER AND THE MIND-LIFE. PSYCHOLOGY.

To men, as they seek to attain to scientific knowledge, the basis of nature is the Physical world. It is the physical that gives form to all their conceptions, images, ideas, thoughts. The world itself, as external, or as the living body, is unconscious; it is objective; thus apart from man, as intellectual, it is not conceived as having conscious existence. It follows from this that the conscious, scientific order is not physical; it is ideal that which men perceive, conceive, represent, compare, relate, and condition as order and law; yet it is also true that the order of nature has objective reality without consciousness. Nature stands as external to men; a great reality, not to be doubted as to its existence; men are also realities, as standing in front of, and studying, nature; and, it is interesting to know in what way men gain knowledge of the objective, and all that is manifested in, and by, it; and, how men, being so much greater than the physical, attain to the knowledge of physical order and law, and are able to use this knowledge to make nature subject and useful. Men possess inherent powers that become consciously greater than the physical; thus they are able to look out, down, up,

behind, and before, so that they may see the universe in all its relations. In this sense men look out upon physical nature as something beneath them, even though they are environed by it; the centre of gravity, intellectually, is within men during the process of education; they must attract all forms of knowledge into their own souls; they must absorb the light of truth from earth, sun, moon, and stars. Men, intellectually, as recipients of truth, must absorb rays of light from every source; in plain words, this is what Christ seems to mean by righteousness; it is the absorption of truth until the man is surcharged with it, and then there takes place the radiation of light, with all that this signifies. These conditions, as physical and scientific, are not in opposition; to men at certain stages they may appear to be so; it is one development; man is the end aimed at throughout; and man, when he reaches the scientific stage, looks back through it all and reads the meaning of the story of his own becoming. Light responds to light; there is mutual correspondence. "God said, Let there be light, and there was light." But the true light is not physical, it is spiritual; it is man talking with God through, or by means of, the spiritual ether. This is what lies at the back of telegraphy, telephony, telepathy, and aerial communications; these are the visible symbols to teach men; they are now absorbing these, making them living concepts as eternal truths; one day they will awaken from their physical visions, and they will discern that the true meaning of it all is conversation with God by the light of truth, in righteousness. It is not correct for men to say that human beings are seeking for God in a vicious life; but it is true when men love truth and follow it wherever it leads them, that the day will come when the Christ, the Sun of Righteousness, will be seen spiritually as face to face; and, the light of truth and love in man will respond to the truth and grace that is in Christ. The latent possible powers in men are in this sense micro-cosmically universal; they can inspire, absorb, all that is heavenly, and they can radiate all that they can receive. It is the method of communication that requires study; what men wish to know is by what means the physical is transmitted into the psychical; and, how the psychical becomes intellectual, so that such wonderful results may take place and end in transfiguration.

To indicate the method by which the Spirit in man



operates to attain by perception to sensation, images, ideas, thoughts, what is necessary here is to sketch briefly certain facts about the nervous system. The thought is that the nervous system is the means by which there is the beginning of psychic life; that the nerves are the means used for perception and reception of sensations and images. There is no suggestion here, in any sense, that nerve force and spirit are equivalents; but simply that the nervous system lies on the physical side, and the spirit on the psychical side, of thought. There is no attempt to explain in terms of thought what is physical; the related ultimates are conceived as ultimates, and each ultimate reigns in its own realm of related manifestations. Here, again, the method of the Spirit will be followed, and the nervous system will be explained as related to four divisions. THE FIRST DIVISION is that which regulates the *physical body* for nutrition and motion of muscles; these are the ganglionic nerve centres scattered throughout the body correlated with arterial blood vessels; and the spinal system of nerves which are everywhere attached to muscles. This division regulates or rules over the functions of the physical body, that portion of man's being which is automatic, and is not dependent upon thought for function, or for health. THE SECOND DIVISION is the nerves of sensation, and the nerves of the special senses. The nerves of sensation permeate the body from the skin and internal organs to the brain, and through these there is awakened in man attention, a beginning of consciousness. The means of education are the organs by which there are the appetites, the special senses of taste and smell, sight and hearing, love and suffering. This division, it will be observed, is akin to the psychical; it is by this division of nerves, in conjunction with corresponding nerve centres in the brain, now generally known and defined, that the spirit power and the mind-life unite and co-operate for the attainment of knowledge. These are the organs used for the transmission of the relations in the physical world, through the physical in the body, in order that there may exist a psychical world of life. This involves all the physical, in all forms by the senses, as representative, and all appetites, desires, and affections in creatures. THE THIRD DIVISION of the nervous system includes volition, thought, word, and action; including all the lower organs of the body and senses, all sensuous images, comparison, reasoning, all mental conditions within the realm of con-

scious thought and action. There are also brain centres which possess inhibitory power; thus there is the check upon voluntary actions; and there is that which is equivalent to personality, not fully recognised, in intellectual volition, duty, reflection, and responsibility. These nerves and brain centres are correlated with what is conceived to constitute man; it is at this stage the man is revealed as summing up all physical particulars, all psychical individualism, and all general ideals. THE FOURTH DIVISION of the nervous system may not be capable of proof; but what is felt here is not that of non-existence, but that the conditions are such that they cannot be proved by what is physical. This may appear strange at first sight, but reflection will show that the division is required, and that the manifestations prove their own existence. What is meant is that the love that is physical, as affinity; psychical, as affection with lower creatures; moral, as love in man; rises to a higher synthesis in what is named altruism; or grace, as divine love; it includes all the lower forms; it surpasses them all, thus; it is reasonable to suppose that brain-organism is correlated with soul during the period of attaining to knowledge. This would include that higher order, united with grace as love, in what is known as sacrifice; only care must be taken to distinguish physical suffering, psychical pain, moral agony, from this conception of self-sacrifice which is the voluntary endurance of suffering, pain, and agony, as the means of blessing for others. This explanation of the nervous system seems to pass beyond the realm of the psychical life; but it has to be remembered that the sphere of thought is not in the lower range of the purely psychical order; it is the psychical in the scientific order, and as such, it is in place here thus to describe the nerves and their relation to the man as a whole. What has been suggested is that the FIRST DIVISION is correlated with the body in the realms of Force and Life for the functions and health of the body; the SECOND DIVISION with sensation, the special senses, volition, the appetites, desires, and affections; the THIRD DIVISION with the intellect and the moral nature of man; and the FOURTH DIVISION with what is divine, as the highest in man. If there is reflection upon the four divisions, as found in the realms of Force, then the analogies are true and beautiful; they are the objective realm of the senses as related to matter by ex-

perience in the child; chemistry by analysis and synthesis; spectrum analysis, light and darkness, absorption and radiation, &c.; and, electro-magnetism, as summing all these up in the ether, and all its correlations.

The Mind-Life has to be considered in the light of physical life; that is to say the terminology requires to be similar if the order is to be understood. There is likeness in the order of development, and it is the likeness that requires to be studied. 1. The mind is like the body in this; it can be conceived, to begin with, as like a living cell; the history of the mind in its observable development is like that of BIOLOGY; the capacity, the latent power, the organic development, all these can be studied in children, men, and women; and it is this biological form that constitutes the Mind-Life. It is implied that the Spirit is the operative perceptive power to attain knowledge by the special senses; the Mind is conceptive, receptive, representative and reproductive, and all these take place in their due order. 2. The ANATOMY of the mind may be compared with the ANATOMY of the living organs of the body; it is actually organised as the product of the senses; and, dark though the realm may appear to be to men, it is clear that the sane mind, as proved by memory, is not a chaotic region, but an organised cosmos. All that is required for the thinker here is to use another series of symbols in his analysis; thus, instead of cells, bone, muscle, nerves, &c., it is images, ideas, thoughts, and the correlations of thoughts. The organism is from the simple to the complex; but, the whole Mind-Life is doubly complex, because it contains within itself the physical and the psychical as realms of order and law. The MORPHOLOGY of the Mind-Life is like that of the MORPHOLOGY of the body, in this sense it is comparative; it is intellectual and ideal; it is that of laws and designs; it is mental life, as in all the lower creatures, in all their forms, in all their differences, grades and conditions; but, as matter of course, it has to be remembered that the student does not class himself with the lower creatures; he is in the region of science and of divine wisdom, and it is from this standpoint he is reading the Morphology of Mind-Life. The PHYSIOLOGY of the Mind-Life has to be considered in the light of the PHYSIOLOGY of the physical body with all its organs; their purpose and design in nature; their diversity and unity; and specially with this conception that the Mind-Life is one organic body or con-

dition; that all organs are correlated; that they all contribute to the welfare of the common good; that there ought not to be any schism or strife in the mind; but, just as harmonious functions of the body mean health, so the harmonious Mind-Life is sanity, or health of mind. It is quite plain that what is here suggested is the ideal; it is what ought to be; but what men realise in their experience is that this realm is not full of light as truth, as order, and of righteousness as life, but of darkness and disorder. The Mind-Life is like the physical-life in this also; it is not living in harmony with spirit order; the life is that of disorder, ignorance, and apparent chaos; thus the existence of semi-consciousness, hypnotism, somnambulism, spiritualism, and other derangements. The analogy of Mind-Life with physical-life ought not to be a difficult study; the lines of thought are laid down which the student can follow; what has to be grasped is that this is the divine order, as suggested by science, and it is scientific order that must be carefully followed.

When the analogy has been followed out then it may be worth while to enquire as to distinctions as to the methods of order; because it can be seen that although there is this correspondence, as explained, there are differences which ought to receive consideration. 1. The Mind-Life is the embodiment of what is psychical; but the student does not deal with it as his own concrete mind; it is an abstract object just as much as the body physical. It is not stated that this is so in the stage of scientific enquiry as arising out of empiric reasoning, but here the mind-life is objective as a problem for study. If this is remembered, then it is not difficult to understand that, as object, the mind is, as one living body, subject to biological development; it is very complex and diverse. Yet it is one, and the language of experience agrees with this conception. 2. But, if the anatomy of spirit and mind takes place then this strange analogy is found to exist; that just as with Force and Physical-Life, Force is swallowed up in Life; so with Spirit and Mind-Life, Spirit is involved in Mind; the two are separable in scientific order, but they are not so in experience. This is the great difficulty in differentiating between the Spirit and the Mind; the Spirit is the conscious power; but the Spirit has no consciousness apart from the Mind-Life. This must appear strange to those who do not understand the order of develop-



ment; but this is where, in due time, men will find out in what way the abnormal conditions of hypnotism and spiritualism are capable of explanation. It is the Spirit that knows; it is the contents of the Mind, as thoughts, that are known; no spirit no mind-life; no mind-life then no consciousness; the consciousness comes through the union. 3. The morphology of physical life and mind-life may be said to be similar. The body contains all that is developed within it; and this means all that man becomes in mind and soul. If then the morphology of the mind-life is studied, it is seen to develop into all that is psychical; there is manifested intellectual and moral power, Grace and the power to suffer; that is to say, the empiric thinker sees all this and tries to explain it in terms of one mind and one spirit; the facts not being known that these are later forms of development and that they will not be classed harmoniously under empiric conceptions. 4. This mind-life as limited to the psychical life is a world in itself and it is semi-conscious; but when the mind-life breaks through its limitations and becomes soul-life by intellectual and moral endowments, then the way is being opened up for the internal microcosmic universe, the Kingdom of God in all its particulars, individuals, generals and universals.

THE INTELLECT AND THE MORAL-LIFE. The analogies between Force and Spirit as powers, and physical and psychical, as Life, seem to be satisfactory. The next stage is to take the Intellect and try to perceive if in any sense it has an analogy with Spirit and Force. 1. The Intellect begins with an objective universe and a subjective mind; and, specially with the latter as organised, as central, as derived from nature by the senses. The Intellect has at its service, and can command the obedience of, all particular facts as derived from nature; all synthesised individual concepts in the mind, and it is out of these that the Intellect tries by conscious effort and reasoning to compare, relate, correlate, condition, and place in rational order all the knowledge that is possessed. The first stage of this work is possible in the infant; there is the linking of thought with thought, but the baby has no conscious intellectual knowledge of this process of education. To the infant the world physical and psychical is not conscious as rational, in this sense, that it does not reason consciously; and there is no distinction between object and subject. 2. The Intellect,

or reason, in the child or youth, begins to be a conscious act, the analogy is that of chemistry, there is the analysis of particular thoughts, objective and subjective; there is also synthesis into distinct individual conceptions. The Intellect is active in reasoning, and in this way experience is gained of a kind that is most valuable for the individual. If this period of life is carefully considered, it will be seen that the intellectual field, even though only partly conscious, is a very large one; it is amazing the amount of particular facts, and of synthesised knowledge, that is possessed by an individual child. If the child has so very much that it requires to learn by the way of experience, and this education must be going on constantly all day and every day, then this is one good reason why it is not wise to begin to teach a child abstract knowledge too soon at school.

3 It is out of the partly conscious mind, and the facts of individual experience, that there is training at school in abstract knowledge; that is to say, alphabet, signs, letters, sentences, reading, writing, arithmetic, geography, grammar, and these must be to the boy abstract intellectual acquirements; simple enough to those who can interpret the signs, but very difficult to the boy acquiring them; that is to say, the signs are as dark things, they have no meaning, unless they are interpreted, and become radiant in the light of true relations. It is to be feared that few teachers realise all that this means; if they attempt to cram their pupils they are doing them a serious injury; but, even here it may often be found that the blind are leading the blind, neither teachers nor scholars have an adequate conception of the importance of a real true education, as interpreted by intellectual knowledge. The analogy here is not chemistry with its individual elements; it is light and spectrum analysis; it is the teacher as light-giver and truth as polarised; and that truth has to be conveyed to the pupil in due order. The analogy is a remarkable one in this sense, that the teacher does not convey the light of truth from his own soul, as light of truth, into the soul of the pupil; it comes to the scholar by refraction as through the prism; it is like heat, colours and other effects; but what the careful teacher may hope to realise is that these refracted truths will one day form an intellectual spectrum, and by re-refraction the whole will be changed into the pure light of intellectual knowledge. Where are the teachers that

are radiant with the light of pure scientific truth? What they are attempting to do with their scholars is not only to reveal to them a universe of truth in all its relations, which, in due time, will become a universe of glorious light; they are also, and at the same time, building up within the souls of their scholars what should become mansions of God eternal in the heavens. The truth is the means by which these divine palaces are being built up; it is the means to an end; but what is the value of the means if it does not attain the end? If the purpose of God is the heavenly palace, then surely it must be a serious, a grievous, matter if the teacher fails to apprehend the divine purpose; and, in its place, substitutes an earthly tabernacle that cannot abide; this is the vision that arises here in connection with the education of the young in truth; teachers are not merely instructors; they are builders of souls for time and eternity; and what they seem to lack is this very ideal of all that is involved in order and law as universal truth. The son and heir is being trained for his inheritance; and, the palace that is suitable for the man is not to be found anywhere in this world. The strange thing to contemplate is that the teacher is not able, even in imagination, to bring the enquiring son and heir back to the Garden of Eden with all its possibilities; teachers and scholars find themselves in the Desert under the great master teacher Moses; and they cannot help one another to attain to the ideal. Men ought not to despise the Intellect and its powers; this is what it can do for men; it discovers Heaven; the vision of a garden of innocence; the Desert as the way of Salvation, with tabernacle, altar of sacrifice and means of Grace. If men look back, then it is to Egypt and bondage, to the closed Gate of Eden, to the seraphs and their drawn swords. 4. Here it will be seen that no matter how this subject is conceived and studied, there comes a division of the ways. If the innocent, the pure, the truth-loving and the righteous, choose the right path, then it leads direct to the land of Science, Divine Wisdom, and to Heaven, the Ideal; but, if the choice made is the knowledge of good and evil, then the way is the Desert, and about this experience there is no choice. The man has made his own choice, taken his own way; his ideal is self first, selfishness, pleasure, wisdom and power, and he has to learn by many bitter experiences what this way means; what the symbol tree represents; and, what are the fruits it produces. The

way chosen, as a way, leads direct to disease, disorder, death and disintegration; it is summed up in darkness, as the want of knowledge; the grave as the land of forgetfulness; and, hell as the most horrible of all thoughts. That a man, a prince, a son of God, should be such a fool as to forfeit truth, knowledge, and the glorious life eternal in Heaven for an apple, a thing that would give pleasure for a moment, is unreasonable. Men have glorified the Intellect as the Illuminator, the glory of mankind; here it turns upon them and rends them to pieces; the fierce, piercing, intense light and fire of truth becomes an awful avenger; and what can men do if there is a shadow of reason left in them, but enquire whether there is any possible way of escape, any means by which they can flee from the wrath to come. What this means is that the Intellect, as science, discovers the utter folly of mankind in thus playing with intellectual and moral problems. In the Desert-Life it was possible to exalt men and the earthly, and despise Christ and the heavenly; but now, when the Heavens are thrown open, it is seen that the whole system of reasoning has been false; earthly, not heavenly; that men, and the earth, are not central, but that Christ is Sun of Righteousness and the Glory of the universe. If men are able to see these truths, as thus conceived, then, with what readiness they will turn to Altar and Sacrifice, to Christ and His Cross, as the Saviour and Salvation by Self-Sacrifice. Now indeed, men may realise the wisdom and glory to be found in that Gospel of Grace which has been with them through all the centuries; as the way of Salvation, the Hope of glory, the Life eternal.

THE MORAL-LIFE. The man is here conceived as living in a physical body; as possessing a psychical life; and, as building up within himself by the Intellect a living Soul. It is the Soul that is the whole man; in other words, until there is development to Soul-life there is no man; there is only the lower creature, and an object thing, the body. The moral-life, therefore, is the glory of man, it is, what is said to be in the image of God; or what reflects His goodness and His glory. By the Intellect this ideal has been contemplated as light, and as a palace built by truth; therefore what men look for when they enter this palace, in the light of truth, is that which will have divine order and what will express the Divine goodness and wisdom. I. BIOLOGY as a Science throws light upon this subject by the way of

analogy; the physical and psychical forms are used for this end; they are included, or involved, in it; and it is in the light of this realm of truth and life that they are to be interpreted. What this means is that the physical life will give external form to the conceptions, and the psychical life to its anatomy; but the plan and design of life in all its forms is to be studied and understood through the moral life. The Intellect testifies to the wisdom that is embodied in the design and purpose in the whole man, as heir to the inheritance; it is assumed, and science declares that the whole order is good; that law reigns therein, and thus it reveals the glory of God. 2. The biology of the Soul as thus idealised is a divine revelation in this sense, that in the light of science, the man is taught to know from whence, he came as Body, Mind and Soul; and, the history as to when all this took place in time may be discerned. With the ANATOMY of the Soul there arises other problems; the Life is studied as Cause producing moral organs, in their divisions; the organs are many but the Soul is one; it is an ideal that has become real; it lives for a purpose, and all organs co-operate to effect that purpose. Why do I live? is the question the man puts to himself, and what he discovers is that the soul has an individual life, so that it may be fitted to express the divine will. It must not be supposed that no ideal exists in the soul, and that all this is imaginary; Science has discovered the ideal; declares that it pre-existed; and that it is useless to plead within this realm what has been proved to be false. When the soul is thus analysed by the scientific moral teacher, in the realm of Grace, he will not listen for a moment to the plea of want of standard; his judgment is, as to the moral facts as discovered by science; and he will not admit the plea of complete ignorance, seeing that men in all ages, in heathen China, in enlightened Greece, and in ethical Europe, have all declared that they knew the way of the true and the good. The stress here is not laid upon Ethics and ethical systems of thought, it is upon the Anatomy of the human Soul as this is known in the light of science. The ideal is that the many organs minister to the one Soul in love, the life that is in God; and thus the moral life ought to be in the image of the Divine Christ. 3. The MORPHOLOGY of the Soul-life may be said to deal with its forms, as compared with, and as fulfilling, all lower forms of life; that is how the life ought to



be lived so that it may be in harmony with the ideal. What is realised here is that the man who is inhabiting this palace of truth and righteousness ought not to have the form of what is base, low, unclean, or devilish. This man has his face heavenward; he is upright; he sees, and foresees, and, the wherefore, and the whither, are not unknown to him. The fact becomes more and more plain that science will not, upon any pretence whatever, permit any form of idolatry; the ideal is Christ, and there is no other; therefore, let men put a stop to all their pretensions and face the facts as they really exist and as they can be known by science. But are not the Mosaic moral laws, social laws, the laws of states and ethical laws, to be revered and obeyed? They condemn themselves by their ever uttering the parrot-like cry, "Thou shalt not." Whilst the true moral law by Christ is, "Thou shalt love God, the good, conform to all that is true, and renounce the devil, or the idol of self, as first." 4. The **PHYSIOLOGY** of the Soul-life, as Moral, lifts up into its arena all that is lower intellectually, psychically, and physically. Life has now produced forms, organs, designs, relations, conditions and all that the life had in view in the purpose of life. This means health of body, harmony in the mind, light of truth and goodness in the soul. The form thus manifested is as an ideal in the Divine form in all goodness. The life is in God; and God is in the life; thus all the particulars of the life are true; the individual life is right; the ideal life is summed up by great generalisations, and, it is in harmony with the life that is universal and eternal.

## CHAPTER III.

### DISEASE, DISORDER, SIN, AND DEATH.

What science has to say about divine order and law has been suggested, and briefly sketched out, in the light of the law of development. Science is conceived to be the knowledge of the order of development; it is reasonable truth; the true relations of the cosmos as these are known by experience; through empiric enquiry; and, by the most careful inductive experiments and reasoning of which men are capable, with the most rigorous deductive syntheses of reasoning that men can effect. Science is not to be conceived as in any sense an unlimited, automatic power; as dictator, or as absolute; it is the willing, faithful servant of mankind; it is democratic as representing a universal brotherhood of all those who love and obey the truth. Science, as the result of pure reason, investigation, and experiment, has no cause to be ashamed; it is pretenders to scientific knowledge who depart from pure science, offering to men self-asserting theories that are carnal and earthly, that ought to be ashamed of themselves; they love science, and praise it with their lips, but too often they fall away from the Truth and set up idols for men to worship that are not worthy of adoration. Science has no wish to appear under borrowed plumes of greatness; those who know what science is, and what science has done, will never say of this great worker, that it has sought after personal ends, after wealth or power. It is not easy for those who do not understand science to apprehend the truth, that in this realm also, men will find the old self-seeking Adam, and the glorified Christ. The first is the disinherited man ever claiming his inheritance because he is the first-born, and it is his by primogeniture; the second makes no selfish claims, He serves; He knows that the Inheritance is His, that He actually possesses it, and He will not descend into the public

court and there proclaim His rights. Just as truly as in the life of Jesus Christ this ideal may be traced, so in the realm of science the story is the same; He is in the midst as one that serves; He is present with basin, water, and towel to wash His disciples' feet; whilst they are wrangling among themselves about who is going to be the greatest. This is a parable of far-reaching significance; it is found everywhere, among all classes of men; and, if men will study history, and try to find Christ in it, then let them look for Him among those that serve.

Science, as already suggested, has one object in view; it is to discover order and reveal law. This has been expressed by the conception that the thoughts of men are to be divided into one great transcendent belief in God as the one Reality, the Essence of all Being; and, that Being, as revealed in Becoming, is order and law, or as science, the revealed Will of God. Men ought not to make too much of these forms of thought, and read all kinds of theories into them; they are useful and helpful in defining abstract conceptions; but they are forms of words, parables to be studied, and not idols to be worshipped. The parable of transcendence is the Ultimate, the Reality, the Unknowable, God; the parable of immanence is order, law, subjection, and service. The Incomprehensible is God; the Comprehensible is Christ; and, this is the parable, He is so just because He serves and is subject in order and law. This, then, is the glory of science; it is Christ as being actually unveiled before men; the veil of the temple is being rent in twain from top to bottom, and men may see Christ in His glory as ready to step forth and converse with them about Himself; His travail of soul; the Inheritance He has redeemed; and, that the time has arrived for men to understand that He has come, and is waiting to be recognised by His disciples. Is it really so very difficult to understand this parable that God is First, and Cause; that Christ is the revelation of all order and law, that which serves; that which reveals the Will of God; and, that the Holy Spirit is Christ mediatively in the sinful children of men, revealing in them Christ; taking Christ, as Truth and Grace, as Sacrifice, and thus regenerating, redeeming, renewing, and restoring the fallen to the Divine Image in Christ? This conception of Christ is not a new one; it is the form so well known in the fourth Gospel, as expressing the thought of submission to

the Divine will, and conformity to it, in thought, word, and deed. If men are prepared to grasp this truth, as the fundamental one in Creation and Redemption, then it is Christ, the Ideal; Christ, the First and Last; Christ, the Lord of Grace and the only Sacrifice for sin; and Christ, the First-born from the Dead, the Saviour of men and the High Priest of mankind in the Heavens. Christ is the Peerless One; the Supreme King and Lord over all His brethren; and, He is so just because He did what no other man could do; He obeyed, fully conformed, in thought, word, work, life, death, and resurrection glory, to the Will of God. This conception of Christ seems to be transcendent; He conceives it to be immanent just because it is conformity to the Will of God in all things. This vision of Christ is worthy of study; and it may be of great value now that the pathway leads directly into that region of thought where sin is sin, death is death, and hell is hell, just because they are disobedience, rebellion against His Will, and that awful region where men say God is dead; and, that the devil and hell are regnant in this world.

The way taken to apprehend, in the light of science, what order, law, the Will of God mean, is the same road that requires to be travelled to find out what is the meaning of disorder, lawlessness, and death. On that side it was the tree of good; upon the other side it is the tree of evil; and yet, in a mysterious sense, the tree is one. It is a great tree, a wonderful tree for life and blessing, on the side that lies nearest to the sunshine of heaven. It is a tree of darkness, blighted by a curse, producing evil, trouble, sorrow, and death on the other; it exhales what is poisonous, and those who eat the fruit are as dead men; they become fever-stricken, the plague seizes them, they become paralysed, they take the taint of leprosy, they waste with consumption and cankered pestilent sores that will not heal. The place is horrible to contemplate; it is worse than an hospital, and all around everywhere are graves innumerable, and still more graves required for the poor creatures that sicken, fall down and die upon the way. These are words, parables that suggest something about the way that men travel; this is how it appears in the light of science; this is what makes the anticipation of passing this way so painful; but, the Lord of Grace went this way alone; there was no one with Him; and it is because He went through this valley and

came out on the other side, the Lord over sin, death, and the grave, that men have not found it such a dreadful place when they could walk in His footsteps.

There is a peculiarity about the place that is not easily explained; those who pass through it, being earthly minded, are said to be bewitched; they do not see things as they are; they see what is transient and ever changing; their eyes are holden, and thus what they see is what is sensuous. Science is taking away this veil of ignorance, but the difficulty is to decide what help science can give in this strange realm, because here science is not honoured and loved; the lord of ne-science rules, and he is not likely to give a cordial welcome to one who is going to take away his lordship and his power. This is another parable of King Herod and the infant Jesus; he might pretend that he would come and worship; but, his real intention was murder and massacre, the death of all who were numbered with the infant Christ.

1. The way lies in the direction of physical power; that is earthly Force as possessed by men, and as used for selfish and personal aggrandisement. This is the wrong use of what is possessed; it is covetousness and idolatry; it is the man subjecting himself to things; it is the moral man grovelling in the dust before an image of gold; a conquering demon athirst for human blood; a sparkling wine cup; or, a beautiful witch that can ensnare a fool and lead him by deceit to disgrace, ruin, and death. 2. Power, as subtle and psychical, may possess a man in this sense; he becomes utterly selfish, and in this state loses the conception of what is individual, relative, the true relations of quantity and quality, of attraction and repulsion, and of those affinities which can be related, correlated, and classified into families. Power can be so used that it obliterates all distinctions of value. Men may covet gold until their hearts are enshrined in it; they may so love power, as to destroy others without mercy, and themselves without pity; pleasure may become their supreme delight; and to be enchanted by what is false their insane desire. 3. Power is possessed for purposes and ends that are true, good, and right; but what men possess is too often used for base purposes. Power is as light; the man is like the prism; his environment is a chaotic atmosphere, thus there is no prismatic spectrum of truth and no life of beauty or goodness; life is without any sacred purpose, thus it is earthly and sensual, and it may



become devilish in its results. What spectrum analysis suggests here is that the earthly-minded man cannot attain to such a science; there is no knowledge of absorption and radiation in their correlations; and thus the ideals that are heavenly and universal cannot be conceived. 4. If, then, this is the position as related to spectrum analysis, the ideal and the universal relations of Force, Power, Possessions, then it is clear that those who live under the blight of the tree of evil can know little of electro-magnetism, with all that is involved in this division as now explained by scientific workers. The point here is a subtle one; it may be misrepresented. The statement is not that a worldly man cannot now attain to such knowledge; it is that entering under the shadow of this baneful tree, and remaining under it, without any change of conditions, the results were inevitable; the darkness could not reveal light; those who were walking in the darkness in the fogs of earth, could not see sun, moon, or stars; could not conceive of the correlations of the physical forces; and, could never see, feel, or understand, what is involved in electro-magnetism. Men can do so now not because they are so clever, and so far seeing; they do so simply because the fatal eclipse of evil is passing away; the reign of darkness has had its long night broken up; it is day dawn, and men can see beyond earthly fogs into the deep universe. They have seen the Morning Star of Hope; they have patiently waited and laboured, and they know that the Sun will rise soon and thus banish the realm of darkness for ever.

THE PHYSICAL REALM OF DISEASE. Here it is very difficult to see the way; this is the descent, as if it were into Tophet; and language cannot, in terms of experience, express what this descent means. On the sunny side of the Tree where Life is regnant the ideal is health and all that is beautiful, true, and good; on the dark side, where disease, death, and the grave reign, there is nothing beautiful; it is the realm of lies and of evil, and how can men, in plain words, express their thoughts about such a world? Here only allegory can outline the feelings that arise as the descent is attempted; the slimy, slippery footpath, the stench, the darkness, the clamminess, the horribleness of the conditions are overpowering; there is the cry for help, the outstretched hand for support, the dread of death, and the craven fear whether it will not be more wise to turn back. It is the awful lone-

liness of the place that is so dispiriting; at this point of the journey there are neither men nor angels to be seen; it is the borderland that all creatures try to avoid. This is where a special guide would be more than welcome; but the difficulty is to find the guide who knows the way, and is able to explain the meaning of the experiences that have to be endured. Why, just at this crisis, does faith seem to ebb away, and leave the heart chill and cold? This is where flesh and heart faint and fail, and there comes "the horror of great darkness"; it is where hope gives way, and the soul in its bitterness cries out, there will not be any promised seed, and the heir to all that is possessed and promised will be that which is earthly. It is here that there is required new light, and the increase of life; the eyes must be fixed upon the Immortal Son of God, and from Him, as from the Sun, grace and strength must be received. The blessed Paul had a similar experience with that "thorn in the flesh"; it galled him greatly; it made his life miserable; he cried out, and was told that the remedy was not to be found in himself; but that Christ's grace and strength were sufficient to support him and abolish his weakness. What is required here is to remember that electro-magnetic light is necessary for progress in scientific knowledge; it is required everywhere, and without it there is no pure light of truth. Force, as matter and energy, chemistry and spectrum analysis, and all they represent, are objective, particular, individual, and general signs, as isolated rays of truth; it is electro-magnetism that raises all these to white heat, and then there follows complete analysis and final synthesis. The universe is full of light because the Sun is glorified, and man is found responsive to the Divine glory. Science is not always dealing with what is conceivable, as the final synthesis; the realms of truth progress side by side; but, there can be no final solution of problems until the fourths in all realms come into alignment. This is the difficulty in attaining to perfect scientific knowledge; it is these fourths that harmonise and unify; and this is why they are so important and require so much careful study. There are two difficulties in the way; the harmony of the fourths, and the ne-science of the realm of evil in physical life. Thus, when the question, in the light of science, is asked, What is the result of evil in the light of Biology? what are the negations men may expect to find? 1. The science of Biology expresses Life and its

manifestations as they can be seen in visible forms in the infant and man, with all that is involved in the term health; ne-science may be conceived as the perversion of these forms, with this thought, that there is degradation, disease, and death. This is the visible order; it is what is seen and felt; it is loss of health, of hope, of effort, of power and possessions; it is the rotting tree, the crumbling building, the loss of all things, the closing eyes, death, the grave, disorganisation and corruption. 2. In the light of Anatomy there is not only perversion, there is reversion, and this is so complete that what was so marvellously developed by Divine Power and Wisdom is brought to naught. What took millenniums of years in the way of upward development is in a few short years resolved into matter, motion, elements, atoms, and electrons. Was all this work in vain, and is it evil that can boast of this victory by disease over what was so beautiful and good? If in the light of anatomy the ne-science of disease is studied, how will the matter appear? The standard of thought is health as regnant in all the organs; the day comes when the cell tissues become unhealthy, that is, they are congested with effete, disorganised, earthly matter; the cells lose their power, and thus the physical dead matter hinders the living vital processes of absorption and nutrition. The glands become congested, hard, and painful; they fester and break into sores, and the vital power is too weak to produce healing. The blood becomes impure, full of earthy septic matter; there is inflammation and suppuration, and thus the whole body is tainted. The microbic bacteria come in their millions, then the deadly struggle of fever, and the end is death. Again, the lungs and other organs become diseased, congested, inflamed, there follows consumption, fever, wasting, and death. The bones are not nourished, they lose power, become inflamed, then waste, die, disorganise, and are destroyed. The muscles become flabby, they are atrophied, they lose power of irritability and contractility, and thus they are useless in the body. The nervous system fails, there is no power to produce nerve action; the result is paralysis of all the organs, and the end is the cessation of the relations of life. 3. With Morphology there is the conception of the loss of practical values; what was so beautiful, good, useful, so suited in every way for the use of man, fails to fulfil the purpose for which it was intended. The goodly ship has failed when

being launched; and it is a monument of waste; it is met by the cross sea as it leaves the harbour, and becomes a wreck ere it has been buoyed up upon the ocean of life; the goodly ship is swamped in mid-ocean; or upon the ending of the voyage, there is the wreck at the harbour mouth. All this means disappointment and disaster; this is not what is expected; it is not what science says ought to be, and thus it is no wonder mankind has never been able to accept the suggestion that ne-science equals science; and that the way of disease and death are merely the necessary alterations to life and health. 4. **PHYSIOLOGY.** It is science that teaches the way of development and of functions; it reveals the organs and their relations to each other; and the purposes for which they exist; but at the fourth stage the emphasis is laid upon perfect function as producing health; and that this is the normal condition, the standard, the summation of all that physical life means. The reversion of all this is the loss of health, of function as normal, of frustration of means to ends; and, the issue is that of retrogression; it is from life to death, the destruction of the beautiful, the true, and the good; and, in this sense it is downward to degradation, disease, and disorganisation. It is quite true that with life and its development there is also introduced reproduction and renewal; the life does not become extinct; it is propagated genetically, and thus a means is discerned by which there is new, abundant life from germ to perfect form. If the problem was one merely of physical life and its succession in the state of health, it might not appear so serious, it might be conceived that there is a fitness in the order of development, and that when the fulness of the time was reached, the temporary tabernacle was then laid aside and the heavenly palace inhabited. This, however, is not the problem here, it is that the higher falls beneath the power of the lower; that the earth and the earthly paralyses the living; that there is conflict as to supremacy; that the vital, with its sacred individuality, is overthrown by mere particulars; that there follows chaos instead of cosmos; and, it is into this chaos that the bacteria comes and reduces the whole to the dust from whence it was derived. The argument is not that this is conceivable as development; it is that development in scientific order is traceable in one direction; then, without reason, as ne-science, there is reversion, as if something had gone wrong; as if nature had failed to work

out its ideal; and that this ideal could only be attained through development in future generations. The conception is not that of a physical fall, although this may be read into it; it is rather that the ideal can only be attained in a certain way, and by definite means; and there cannot be any cessation of development until the ideal has been attained. There is the feeling that a fall exists, in this peculiar sense, that the physical creature is actually in a fallen state, a low condition, an unconscious creation, with order and law written in its heart, but no means of comprehending what law means. In this sense the physical creature is subject to travail, not, indeed, as the Divine Will, but with the hope involved, and latent, in the heart of the creature, that one day what men conceive to be evil will be abolished. This aspect of the question is like groping in the dark; feeling if haply some clue might be found that will be useful to find the way out of the labyrinth; but, it seems vain to hope that here any clue will be picked up that will throw light upon the darkness.

THE SPIRIT AND THE MIND-LIFE. The physical world, in the realm of darkness, has been visited and the attempt made to pass through its borders. The light of science has been cast into its depths, and some of the ghastly forms to be found therein have been seen. It is necessary to keep this thought in view, that it is in the light of science that this journey is taken up; thus the gropings after truth are from the side of science. This thought is important for this reason: the suggestion has been made that possibly if the scientific thinker knew all the mysteries of the fourth realm of Force, that of Electro-Magnetism in all its branches; then the stumbling into the realm of life would not have been empiric; the universal light would have been shining upon the pathway; and, the fourth in the realm of Life, physiology and function, might have been made plain. These two fourths have now to be left behind, and another stage of enquiry entered upon as related to the Spirit and Mind.

1. The Spirit has to be conceived as Power; that power which possesses Force as the means of using power; and yet the strange conception is that the Spirit is isolated, knows nothing of mind, thought or force. This conception, however, is not so very strange; it is another example of the impossibility of man knowing the ONE intellectually, that is apart from reasons and relations. This difficulty being overcome, and



it is clearly seen that spirit, as related to development, is known only as related to mind, body and the external world, then the question of development will be followed. The Spirit is central; it is united with mind; it possesses the physical, that which is lower in order; and, it is endowed with that which raises Spirit above the psychical to the intellectual and moral. The peculiarity of Spirit is not in this isolation which marks its creature status; it is that Spirit, as Power, is in a realm in which it is diamagnetic to truth; it is degenerate, and requires to be regenerate; in the thought of Scripture it has to be born again, to be put right, to become poor, penitent, meek, and to hunger and thirst after what is right. The assumption is that it has gone wrong; that it is Selfish, Self-Seeking, and Self-Asserting; thus, as a power it has lost its true polarity; it is dark, and lives in the darkness, and the only light it possesses is that of nature, as sensuous and degraded.

2. The Spirit, as viewed in the light of Chemistry, in the order of development, is that it has failed to attain to the knowledge of true relations, as individual; that quantities and qualities, affinities, class relations and conditions remain unknown, and thus there is the state of a Chaos not of a Cosmos; that, in fact, the mind of man is comparable with alchemy and not with chemistry. The Spirit has its home, and its living conditions; but it is so ignorant that it believes in and seeks after an elixir of life; and fails to comprehend the fact that neither elixir of life, transmutation of the baser metals into gold, nor perpetual motion are reasonable expectations.

3. The Spirit as in its realm of spectrum analysis is ignorant of the order that exists in the mind, as comparable with a spectrum of light and order. To the Spirit the conditions are as if the prism was not pure crystal, but amorphous glass; there is chaos, and no true, consistent, harmonious knowledge in an order of beauty and perfection.

4. If then, to the Spirit of man there is utter want of scientific order in the mind; by what means could there be attained all those forms of knowledge that are analogous with Electro-Magnetism? The inner, the psychical realm, has not advanced proportionately with the realm of the physical science; they do not correspond; thus the want of understanding in the Spirit.

**THE MIND-LIFE.** In this realm of thought the object in view is to see what light the physical sciences of life throw upon Mind-Life, and in what sense there is analogy in that

retrogression downward, which is equivalent to disease. 1. The Mind is conceived to be the psychical form, or body, like unto the physical body; that the Spirit has entered into a corporate unity with it; that they co-exist; and that as Mind they cannot be studied apart. It is true that the biologist and physiologist may not be experts in Chemistry, or in Spectrum Analysis and Electro-Magnetism, but they are aware of the fact that the physical underlies the vital, and that it is impossible to separate them from each other as if they had no correlations. The Mind in Scripture is synonymous with the heart, it is the seat of the affections; it is what embodies me and mine; what I am and what I possess; thus the deceitful heart, and the hard and stony heart. If this last expression is taken as a physical sign to express a great truth, it might be said that the word Cancer seems to sum up what is conceived as the corrupt heart and mind, as a disease, and as observable in its progress. That is to say the Cancer begins with something that is hurt; there is the accumulation of that which is without life; there is a hard, stone-like growth, that advances more or less quickly; there is a tendency to softening, the breaking up of the Cancer, the incurable sore, the offensive poisonous matter; the absorption of the septic matter into the system until the whole body is poisoned and the end is death. The hard heart, the dark mind, as opposed to the Divine Will, may be conceived as following a similar downward disorder and disorganisation. This is like the Biology of the mind-life, of the self-life as opposed to, and destructive of, the life that is divine, or like that new, tender, gentle, meek heart, that is the peculiarity of the new heart and mind received through Christ and His way of Salvation. There is a true, right, sane mind; there is a hard, selfish, self-asserting mind; and there is the new heart and mind in Christ, and these, as ideals, require to be studied. 2. The Anatomy of the Mind-Life means that the mind has many organs or divisions; that it is organised; that the organs exist individually; and yet it is equally true they live not for themselves, but for the common good. To follow out this line of thought, it is well to be familiar with the anatomy of the body, and what takes place when there is departure from the standard of health. As the body is organically one, so is the mind; as the one is living so is the other; and in a true sense, the order and the laws of life are applicable to

both worlds. What takes place in the body is earthly congestion and degeneration; what takes place in the mind is a falling away from conceivable order; the merely physical bulks too largely in the mind; it presses upon and threatens to destroy what is pure thought; the individual is crushed under the many particulars; the particulars have no respect for the individual; there is the inflammation of passion and desire, and thus the condition is not schism, a divided heart only, it is chaos and anarchy, the want of unity and harmony and the condition of open revolt or chronic rebellion. If the mind is analysed in those who are of disordered mind and lawless, this is like the condition; the mind is organic, but the organs are opposed to each other; there is far more repulsion than attraction; to the man his mind is a crude mass of thoughts; he knows not how he attained them, how they were particularised and individualised, or how analysed and synthesised. What Science suggests is that there is order in perception, reception and conception; that the mind ought to be, and is, a Cosmos, as proved by memory; and, yet it is a divided kingdom, an anarchic republic; it is not what it ought to be, it is darkness and not light, and it may be more like hell than heaven. This particular way of looking at this subject is new; but, if men will think upon what they find expressed upon the stage, or in novels, in what is known as the psychical analysis of all kinds of characters, this is really what the artists are trying to express in the struggles of the affections, the emotions, and the passions of men and women. 3. The Morphology of the Mind-life is a science that deals with another aspect of the state of the Mind. The standard is discerned by Science; it is the pure mental form that is in harmony with order and law; that exists with a purpose involved in its being; and that ought to develop to a definite end that of the well-being and the common good. What is seen in the disorder of the mind is that the man so richly endowed, with such a kingdom in his possession, fails to realise that there is any unity of purpose in life; thus there is waste of effort, degradation, a change of form from the divine to the human, the beastly and the earthly. The lusts of the eye, the flesh, and the pride of life prevail, and the result is not the divine image, but a creature without any ideal image or form. 4. The Physiology of the Mind has as its analogy the functions of the body in health,

as these are known by the physiologist; the analogy is not that of ignorance, of mere experience, where the functions are performed somehow without any knowledge; it is knowledge of the machine; of the relation of its parts to each other; of the fitness of the machine for the work it has to do, and then above all this the insight into the machine in all its parts and how they all contribute their portion of effort for the common good. The reverse of this takes place when there is no such knowledge possessed; when the mind is chaotic, divided, and no possible harmony or unity can be traced in those affections, desires, emotions and passions which are found in opposition to each other. The mind, like the body, is a unit under many conditions of diversity. This is another fourth realm of thought that requires careful study; and, until the sane mind in the healthy body is known and understood, men cannot expect that they are going to satisfy their desire for harmonious knowledge.

THE INTELLECT AND MORAL LIFE. The Mind-Life is central in man in this sense, that it is here he must begin to think; to become conscious of thought. He does not begin with the abstract statement because I think, I exist; or, because I exist, I think; the man lives in the midst of his thoughts, and it is by thoughts he begins to know thoughts and to compare them. For psychical purposes of study, this portion ought to be made very clear; it suggests explanations that may solve difficult problems; it is a most complex problem in itself; and is not the one that would be usually followed by mental philosophers. What the Mind-Life possesses, as its correlated life, is the physical body, as the medium through which there comes the knowledge of the external universe. In this sense the physical body is mediately the connecting link between the Mind-Life and the universe. The body is not a universe, it is only a medium of exchange; it is like the Bank through which the exchanges of the world are carried out. The real exchangers are the managers, the tellers and all the clerks in the Bank. The Bank building has its walls, windows and doors, as a suitable place for business. The real Bank is the living men engaged in mental work, as correlated with all other Banks throughout the world. As the real possessions of the Bank are its buildings, cash, credits and debits, so the body, with all that it represents, is the valuable possession of the man as centred in the mind. I. This is an intellectual



analogy ; the Bank is the machine, the institution ; the men connected with it, and all it possesses are its psychical equivalents that can be analysed into parts, divisions, quantities, qualities, relations and conditions. The managers, directors and all officials attend to the order, that is equivalent to the spectrum analysis ; and the electro-magnetic conditions are those subtle, invisible movements by which the whole work of the Bank in all its interests are guided, guarded, and safe-guarded. Now it is within the range of possibility that a National Bank might be managed by a manager who did not fully comprehend his business. If he was all that a Bank manager ought to be, his value to the Bank, as an endowment, could not be measured by any gold standard ; but if the spirit of the man was selfish, self-seeking, self-asserting, with no harmonious moral balance, then the risk would be great ; he might misapply the Bank funds, repel customers, cease to be respected and trusted by other bankers, and thus bring ruin upon the Bank. 2. If the manager of the Bank is its spirit ; then the capital, men and means, are the values placed at his disposal ; and it is not necessary to point out in this relation how very important are all the men and means as equivalents ; as fit for this or that work ; as reliable and trustworthy ; or how dangerous if they do not understand their true position. 3. The manager and all concerned, if they do not realise their true value ; if they are as chaotic prisms and not pure as crystal ; then in what way is the light of truth to shine and be refracted in prismatic order if the mediums are not what they ought to be. The analogy here is interesting, in this sense, that mere cleverness, when compared with pure intellectualism, need only be seen to be condemned ; it is a sham, therefore no matter how clever the rogue may be, his system is depolarised ; he is dia-magnetic to truth and righteousness, and the results cannot be in harmony with order and law. In plain words, the clever rogue is a downright fool ; he says in his heart " there is no God," that it pays to be deep, dark and deceitful ; and, he knows not that all the powers in the heavens are laughing at his folly in supposing that he is going to be so clever as to outwit the laws of the heavens and earth, and the will of God. What the chaotic prism and the indefinable spectrum says to such a man is just this, " Thou fool, because thou art estimating thyself, thy values, thy purposes thus, it



cannot be supposed that the imperfect bad prism alters the laws of the universe." Hereabouts, if men care to study the problem of good and evil, the explanation may be found; it is man, as fool, thinking that what he thinks wrongly is, or may become, true and right; that it is as appears to him; and yet the man may know that he is actually playing a game with the devil and hoping that he is going to win; the man must, if he continue to act thus, lose his soul; that is to say, his manhood, his intellect and his moral nature. 4. Here again comes in the analogy of electro-magnetism; for such men there is no such world; they are not touched by the unseen and the heavenly, and there is no correspondence of light to light, truth to truth, and love to divine love. The parable here is one for bankers and commercial men to study; there are truths here that require to be pondered upon; it is simply impossible to over-estimate the value of the Intellect as an endowment; it is what will raise men up to the heavens; and what can be seen, as the result of selfishness, self-assertion and darkness of the soul, is Lucifer falling from heaven into the deepest hell. To return to the analogy of the National Bank, it is corruption, loss of credit, the crash, bankruptcy, ruin to individuals, families, society and the nation. The intellectual fabric was a dark, hollow sham; the day of judgment came suddenly, and that Bank not being built upon the rock of truth, of true values and right purposes, it fell with a smash, and great was the fall with far-reaching results, carrying disaster into the national life.

THE MORAL-LIFE. If the Bank is a suitable form of parable for the Intellect, then the individual, family, and nation, may be used to illustrate the conceptions that surround the moral world. 1. The Biology of the Moral-Life may be conceived as embracing all these; that is to say, the moral life may be so viewed that this is as the true order of development from the simple to the complex. The moral man, family, society, and nation embody the ideal, what ought to be; what would really exist if all men were living in harmony with the moral standard of righteousness. It is not necessary to enter into details here as to what this means; all that is needed will be to mention a few names, and the lines of thought can easily be followed. For particulars, the story of Eden and the Fall; for the individual, Cain and his family; for society, the condition of the world

in the days of Noah, and the history of the debased race of men, who did evil only, and evil continually. As related to nations, the names of Nimrod, Nebuchadnezzar, and Nero occur; and in these, and their empires, the facts of the wrong, the immoral man and the self-asserting form of life will be traced. 2. If the Anatomy of the moral life is taken, and ethical standards set up to try men, it may be expected that ethical teachers would be able to supply good examples of righteous men, who have lived and have been the means of blessing; with this ideal there is no fault to find; that is not the problem here; it is with what becomes diseased, disordered, and disorganised. It is the manifested organs, and of the perversions of what is good; it is pride, cruelty, selfishness, covetousness, false ambition, love of power, hatred, strife, vainglory, impurity, and all the vices that have possessed and corrupted mankind. These devils enter in, one or more, into the human soul, families, societies, and nations, and where they rule and reign that is hell, even though the poor wretches so tormented laugh with scorn at such thoughts, and their comrades do not see or understand what devil-possession truly means. 3. The Morphology of the moral-life may be said to have to do with the consistent moral forms in men, families, and nations, as tested by moral standards; and the perversion of these, as found in debased forms. It is departure from what is moral in word and act, and what tends to produce evil forms, that cannot be brought to agree with truth and moral law. Truth is truth, and moral law is righteousness, even though sceptics may be found who deny that any standard of truth and right exists; and, that moral law and conduct is a question of latitude and longitude. It is against all such unreasonable folly, such serpent-like reasoning, that science is lifting the hand of warning. It is science that hears the footfall of the King as He advances to judgment. It is science that is beginning to cry out and tell men the meaning of the visitation of the plague; the passions of men; the massing of armies; the horrible munitions of war; the murdered men on the field of battle; the stricken homes; the famine and misery, desolation and destruction, that follow as the result of evil-doing. This line of thought could be extended to the history of nations thus: Where are mighty Babylon and Assyria? They are dead and buried; the dust of the desert covers them, and all their glory has passed

away as visions in the night. Where is Israel, the inheritor of many great and precious promises for mankind? Dead as a nation; without any corporate unity, disintegrated among the nations, permitted to live so that Israel might remain to give continual testimony to the faithfulness of God to His promises to Abraham, His friend. Where is ancient Greece, with its great endowments of art and wisdom? Dead, long, long ago; but even though dead still speaking to men by Plato, Aristotle, and other wise men. Where is the Rome of the Cæsars, the universal empire, and the teacher of law to the world? Dead, and with that death there fell the greatest of the world empires that aspired to rule, and fell under the weight of its own wicked deeds; the corruptions in its organic life, in its descent from truth and fall from righteousness. The biology of all earthly empires is summed up in Babylon the Great; the anatomy of what the organs of a nation ought to be, what it ought to aspire unto, will be found in Mosaism and the Kingdom of Israel; the Morphology, that is the many and diverse forms of art and wisdom, will be found in Greece; and law and empire, as universal, was claimed by Rome. What is the history of these nations but base, degraded, earthly congestion; the conflict of good and evil, license and law, inflamed passion and patient struggle, with a hope for the future? In Greece the disease seized the vital parts, and the vision is that of the base microbes, the poisonous bacteria living upon, wasting and destroying the most richly endowed intellectual nation in the ancient world. With Rome comes the climax of the ancient world by justice and judgment; the empire that was built upon, and gloried in its laws, died of absolute earthly degradation; the emperors, not satisfied with heathen idols and idolatry, caused men to worship themselves as gods; then there followed corruption everywhere in all classes, the revolt of the slaves, the barbarous wickedness of the soldiers, and the degradation of the masses. This is an example of what is meant by complete physiological anarchy in the body politic; and no healing power of nature can be found to heal the bleeding wounds, the festering sores, cancers, plagues, and fevers. This also is a forcible illustration of awful darkness, want of prism or spectrum, and what is more serious, no electro-magnetism, no heavenly conditions of ether, no communication with truth and righteousness, grace and forgiveness, and Divine Sacrifice

to bring about reconciliation. It is not necessary to continue this aspect of history by pointing to ancient and modern Egypt, to the Turkish Empire, to the Papacy and to kingdoms and empires; there is in them all the same fatal falling away from great realities, ideals, great general, intellectual, and moral principles, and the apparent incompetence of being able to find out, understand, conform to truth and law. Tested by truth and moral law, they all stand condemned before the Bar of Heaven; they are degraded, earthly, and sensual; they have no conception of what is meant by perfect, healthy functions of peace, unity, and harmony. If the same tests are applied to politics, the State and society, to philosophy and theology, limiting the reasoning to pure intellectual truth, and to moral order and law, do they not all stand condemned and speechless before the great White Throne in the Heavens, and utterly unable to justify themselves before God and men? What is the sin of this age, that is seizing the races of men like an octopus, but sheer gross earthliness? Men and their millions seem now to be deified; corruption and murder follow in their footsteps, and there is no fear of God before their eyes. In politics, what is it but the inflamed party spirit, enmity of class against mass; and all scheming and planning how they can outwit each other; how they can rob and plunder; how they can drink and be drunken with the wine of pleasure and unreasonable excitement; how they can shut out God from all their thoughts, and cheat the devil; how live and reign in earthly greatness, and shut out from view disease, pain, sorrow, death, the grave, and hell. But, surely, men will say philosophers are not so foolish; and, such a charge could not be brought against theologians? It has been rumoured abroad that grave philosophers have decreed that no God, and no Christ, shall be permitted to enter in where they meet together in solemn conclave to adore one another, and to give forth the evolutionary light that is to enlighten the world. It has also been said, but surely it cannot be true, that theologians have been found who have no faith in God the Father; that they positively know and frankly assert that Christ is not the Son of God; that there is not, and never existed, a Holy Spirit; that the Holy Bible is a story book full of fables; and in the pride of their perverted imaginations, they have trampled the Word of God under their feet. That some men have been thus guilty may be

admitted to be true; but this is not the most serious aspect of the position; it is that Christian ministers and the followers of Christ seem to be careless, unfeeling, heartless, helpless, paralysed, and impotent. The heavens seem to be closed, and they are very far away; there is not even a vision of a ladder and angels; no open door in heaven, and no voice to break the horrible enchantment; men are hypnotised, and are slavishly obedient to their masters; they are walking among the graves, and they do not know it; the curse of sin and hell rests upon them, and they do not feel the blasting of the hot air that is withering them up. There is no exaggeration in these analogies; they fail to express the true spiritual condition of many. The truth must come out soon unless the curse of spiritual blindness has fallen upon men; the physical vision of electro-magnetism must be transfigured into the spiritual reality; the physiology of the physical body, as health, must be imparted as spiritual reality to the souls of men, else the result will be disaster upon disaster, and the end death and destruction.

It is not possible to make the suggestion that this subject is a pleasant one; it is a dark place, it is where no man loves to dwell; it is where the prophet Isaiah found himself when he was thinking upon the fallen condition of Israel as being stricken; as revolting more and more; with the head sick, the heart faint, and the body covered with wounds, bruises, and putrefying sores; no healing power, no ointment, a desolate country, burned cities, strangers devouring everything, and the children of God, the inheritors of God's precious promises, famine-stricken, dying, and dead. Even as Isaiah was only able to express his thoughts in such language, so science has to follow his example; it is the visible, the tangible, the sensuous that men feel; this is the real to them; and, yet it is only the picture book by which men are taught to rise to parables, and to spiritual conceptions that may be interpreted spiritually. The real truths in all these analogies are the spiritual ideals; the lower symbols, signs, and parables, are only the means of education to awaken interest, to cause enquiry, to bring about serious thought and careful reasoning. It is not suggested that there is no reality in disease, this is a matter of painful experience; it is not supposed that mental disorder is illusion; men know that they have to grope about in the darkness of their own minds, and too often fail to find any way



of light; it is not to be supposed that sin is a weakness, a slight deviation from the true way; a mere missing of the mark and losing the arrow that is of little value. The whole line of thought is far too serious to look upon it lightly; and, what is very wonderful, it is science that is pressing these conceptions home, as if telling men that it is time for them to awaken to their privileges and their responsibilities; that, in fact, unless they do so quickly, and earnestly, they run the risk of losing their inheritance of manhood; that their day of gracious visitation will swiftly pass away; and, that the loss, just because it is now beginning to be seen to be so valuable, will be the cause of regret and sorrow. The old form of the question about the profit of gaining the world and losing the soul, is simple as compared with these problems in the light of science; it is loss of the soul truly, but the soul is enhanced in value a thousand times; development has carried men back into eternity as well as into the wonders of time; it has shown what heavenly possibilities exist in the soul; how very near heaven can be to men when it is possible for them to see right into it, feel its life beating in their hearts, its light in their eyes, and its music in their ears.

But men may say all this is mysticism; it is seeing what cannot be seen; it is mere idealism, with no lessons for this world; it is allegory and parable, and it is not what a wise, enlightened, realistic age requires. Perhaps, who can tell, this is what constitutes the gravity of the position; it is the old story often repeated throughout history; it is always when men are earthly-minded, swallowed up in their own self-conceits, that their ears become so dull that they cannot hear, their eyes so dim that they cannot see and understand the messengers with the special messages sent to them, and then it is always by myth, allegory, and parable that they are taught. This might be illustrated by the story of the Arabian Nights; by Sisyphus and the Stone; by the Maze and the Clue; and by the parables of the Divine Teacher. In the Arabian Nights the stories make men forget the real story; it is that of a monster despot who would take to himself a bride every evening, and kill her in the morning; thus the true point of the story is that of wisdom finding the way of escape, and of a willing sacrifice going with a sad heart to the altar with the hope that through her sacrifice the horrible murders may end. In Sisyphus, the story is

that of the utter futility of men attaining to divine wisdom by their own efforts; it is the history of philosophy. In the Maze and the Clue, it is the absolute necessity of finding a friend who will unravel the way of safety, give deliverance from the Beast, and ensure safety from death. As all men know who read the New Testament, the Lord and Saviour of men was unable to teach Pharisees, Sadducees, and rulers of the people, because they wilfully misunderstood and misrepresented Him; the common people heard Him gladly, and got glimpses into the Wisdom that is Divine; the disciples, who were enquirers, asked for explanations, but the utmost He was able to do for them was to explain parable by parable and symbol. How little they understood Him may be seen by the parable of the little child in the midst, and the washing of the disciples' feet. It is not strange that from His lips there should have fallen so often the warning words, "He that hath ears to hear, let him hear."

## CHAPTER IV.

### THE WAY OF SALVATION BY GRACE.

To turn the eyes heavenward, to see the light of the sun, to translate this radiant glory into the word Grace; this is like life—and heaven. To turn away from the dark valley, disease, disorder, sin and death, is like leaving the sick-room with all its associations and going forth into the sweet spring day when the buds are bursting on the trees, the flowers blooming by the pathway, the children romping and playing on the grass, and the birds singing their songs of joy and gladness. The region that has been traversed has been considered as one of darkness, disease, pain, sorrow and death. There is another aspect in which the moral world is sometimes presented to view; it is as an ethical paradise, or a place where humanity is worshipped, or where Nature and Man take to themselves all the glory of all things, and, lo! it is Evolution that is the glory of the universe. The great dreamer perceived with true insight, how empty, vain and foolish are all such conceptions; thus his parable of the Enchanted Land and Madam Bubble could not be surpassed as a true representation of life and salvation by ethics, positivism or evolutionism. The bubble, in the sunshine, is wonderfully attractive and beautiful, but all that is required to be done to dispel its glory is just to prick it, and the thing vanishes away. Such systems of thought may please men who enjoy the sunshine and the pleasures of this life, but they utterly fail when disease, pain, sin, the pains of hell, and all kinds of sorrow and trouble get hold of them; then ethics spells condemnation; the worship of humanity utter folly, and devotion to nature madness.

This way of Salvation by Grace, as found in the Bible, is like the land of Beulah; it is a pleasant land for those who look for the footsteps of the Master. The air is sweet

and refreshing, and in the early morning it is not unusual to meet with angels upon their messages of love and mercy. In the land of Ethics there are no angel visitors; this land is under the curse of heaven; it is inhabited by a race of people who deceive themselves by saying that they can make themselves good and fit for heaven, whilst all the time they are in a fallen state of rebellion, cut off from the universe of the heavens and under a state of doom. These ethical professors are the true descendants of Cain, in this sense, that they have all the characteristics of the elder brother, and they claim that the earthly inheritance is theirs. The ethical world, if not morally perfect, is said to be improving wonderfully, and just a little more education, enlightenment and Altruism and the earth will be a delightful place to live in. Are such men idealists, or are they the crudest of realists? They say they are realists; they are ever trying to realise their ideals, but they do not seem to understand that their ideals are earthly and not spiritual; that they are still attempting the impossible in the way their forefathers did when they said they would build a tower that would reach to heaven. As then, so now, the result is the confusion of thoughts and words, of what is ideal and real; it is time for men to realise that all this is folly; it is utterly useless, because it is not in harmony with science and the order of divine development.

The result of the study of scientific order proves that the escape of sinners from justice and judgment by the way of moral law is a vision of the night of darkness; ethics, as earthly order, as gained by experience, cannot express the problem to be studied; and moral law, or moral philosophy, when subject to scientific order, can provide no remedy for broken law, no salvation from sin and death. In the nature of things it is simply impossible that the earth, the natural, can capture heaven and attain to what is spiritual; that what is in a state of conflict, of inflamed hatred, can be reconciled to each other; that sin and death, with their hands upon a man's throat, are going to allow their victim to escape and bid him God-speed on the way to heaven. Personal experience, social records, and national histories all prove, over and over again, in a thousand ways, that the ethical and moral ideals are not scientific; they belong to the dark land of ne-science; it is not reasonable to suppose that order and law, as supreme, can be trampled under foot, crushed to

death and destroyed, and then spring to life again and reverse the outlawry pronounced by the moral law of the universe.

It is not to be supposed that these suggestions are expressed in a spirit of antagonism to ethics or morals; the object here is to state the plain facts, so that both sides may be fairly studied. Ethics, as an order of thought, is earthly or natural in its origin; it is the result of the reasoning of perverted manhood. The man, as son of Adam, claims his rights, and he is determined to get, and hold, them. This may be consistent with religion as Theism, or with moral philosophy; the real difficulty is that these entirely fail to comprehend the true position; they assert the supremacy of moral manhood, but they omit the fundamental conceptions that are found in the realm of Grace. Positivism and Agnosticism, or Evolutionism, are mere naturalism; thus, as orders of thought, they are inferior to Ethics and Morals. That is to say, these are self-asserting conceptions and philosophies; they are self-centred; thus they are known to be individual perversions and not universal ideals. Students search in vain in such systems of thought for any reasonable explanation of a way of salvation to spiritual truth and righteousness. It is not to be supposed that such thinkers are in the outer darkness, and utterly unspiritual; this they cannot be with experience, empiricism and scientific knowledge of the physical universe. They have before their eyes the visible order as an objective world; thus it is quite possible for them, with such ideals, to see a long way forward into the order of development. It is not in the least necessary to depreciate physical scientific knowledge; it is of a higher order than men usually suppose; it is the first great world in the universe of science, and it is not the less but the more valuable when it can be thus classified. What such thinkers would do well to remember is that although it is true that in this sense they stand upon the foot-stool of the Divine Majesty, it is also true that in the realms of experience and empiricism, those whom they despise may be far above them in the moral world and in the kingdom of heaven. It is not easy to understand these matters, but the methods of Christ, and of the Spirit, are shedding light upon the way. The difficulties that will meet students, in this way, who are agnostic in temper, are not in the subjects of study, but in their own pre-conceived opinions. It is not



easy to suppose it to be possible that the method of Christ is so great, wonderful and universal that it actually includes all systems of thought; thus, even the physical sciences will find that they have no choice when they know His method and His ideals. He is the Light; in Him there is no darkness; it is His light that enlightens all men, in all nations, in all systems of thought in this world.

These remarks may be useful in the way of turning the thoughts of students in the right direction; what has been attempted has been to clear the ground, to remove obstacles from the path; to get the right alignment; to take the eyes off all lesser lights, so that they may be fastened upon Christ, as Sun of Righteousness and King of Grace. This is of supreme importance; it is utterly useless for men to suppose that, being depolarised in spirit, and dia-magnetic to Divine Truth and Grace, they are going to perceive and understand easily the Bible and its message to them. The Bible has not come to men to invite them to criticise, approve, or condemn, its contents; it does not come with the authority of King or Pope; it does not come to teach men about the physical, psychical or moral sciences; it comes with a special message from the heart of Christ to the heart of man; thus the great importance of the poor, penitent, meek and gentle spirit; the desire to be filled with the Spirit of Christ. Students must be very careful here; this is a University that includes, excels and exceeds all other universities; therefore, let there be pause and reflection before the request for permission to enter in. It will seem strange to many that such conditions should be laid down before even an entrance should be made; but if thoughtful men will reflect upon the conditions upon which they enter earthly universities for study and training under professors, they ought not to be surprised that here also, and here above all, the right spirit for study is required. The Bible is a Revelation from God the Father, by Christ, through the Spirit, for the salvation of men, by the way of Grace through faith; it is assumed from the very beginning that mankind is in a fallen, sinful condition; that, as already expressed, they lost their way and were unable to find the land of Science and Wisdom. This is that fourth world so often referred to which men have failed to possess; and the Bible is the book that tells them not to try to return to Eden and innocence by this way, because the gate is shut, and cherubim with flaming swords

guard the entrance ; thus a new way had to be found, and a long desert journey taken before the land could be reached by mankind. In one sense, it is the same heavenly fourth world, but, in another, it is not the same, and it is this difference that is of so much importance to mankind. The leading conception is that the Adam man fell from his state of innocence ; that, as earthly and fallen, he lost his birth-right and the Divine favour ; that the curse of disobedience and of broken moral law fell upon Adam and the race of mankind through him. It is well known that many men object to this explanation of man's fallen condition, giving, as they think, good reasons why it is not true, or, not to be understood literally. When men had very limited views of Divine order and law as universal, they were able by faith and empiric reason to harmonise such conceptions ; when, with increasing knowledge of order in the physical world, there arose an agnostic school of thought, then many doubted such a theory and lost their faith. Now that universal law in Christ is beginning to sweep all realms of thought into one great order of development, there is the growing feeling that this difficulty will also be fully explained in due time ; and the ne-science of the Fall and its results fully met by the world of Grace and Sacrifice. Christ comes to this world, as explained by the Bible, as the Seed of Grace in mankind ; and in due time as the Saviour of the world, the Son of God. He is called the second Adam, as the Lord from Heaven ; in Him the new order of Grace exists. He is the Head of the Redeemed race ; they live, move and have their being in Him ; and by His Spirit there is regeneration, renewal, and restoration to the favour of God. All this is something like the conceptions of theologians of the right kind ; they humbly and honestly try to put in theological order their conceptions of the message conveyed to them in the Bible ; and, upon the whole, the conceptions of such men are worthy of careful study. But there is a something about the Bible that men cannot define ; for illustration, call it the electro-magnetic heavenly ether ; it is that inward subtle Spirit that men cannot limit ; it takes one form to one man and a different form to another ; to one it is divine power to move men ; to another it is an analysing power like unto electrolysis ; to another it flashes it into his eyes as electric heavenly light ; to another it is as divine telegraphy, telephony and telepathy. There are many who

say it is as heat and healing ; thus it is not difficult to understand why the theologian, with his light of truth and spectrum of order, is oftentimes blamed for his narrowness when he claims that his method of study is, above all others, the very best. If this illustration is understood, then students will not be so likely to stumble and fall when they begin their studies ; they will perceive how great and wonderful the Bible is ; and they will never weary of studying its contents from the manifold standpoints from whence it can be seen. It is difficult to understand what may be said to be the fundamental revelation in the Bible, but it may be expressed in this form : the Adam man and race continue to possess power and to reign in the earth ; yet it is also true that Grace reigns and serves ; and, what is still more strange, Grace must serve to reign. This is the mystery of the Gospel of Grace ; it is what earthly men are unable to understand ; they cannot see how it can be possible that Grace serves and is sacrificed ; and, that this is the central thought in the realm of Grace. With these preliminary thoughts it is now advisable to begin to explain the order, the structure, the development, in the Bible, according to the method of the Spirit ; the meaning of this being that the same order is to be followed as in Nature and Man. This thought also has to be kept constantly in view, that the Bible is above all other realms of enquiry in the order of development, being spiritual in its stage of development ; yet it begins at a stage of development that is like the physical ; the paramount thought, however, is this : the psychical fallen man has met with a psychical book that meets his requirements ; he must keep himself free to follow the teaching of the Spirit that is in the Book ; and he must not at any stage of development, at any time, in any sense, attempt to limit the thoughts, words, or works, of the Spirit of Truth.

THE CREATION. I. THE PHYSICAL. As introductory to the Bible, its Preface, there is a very brief sketch of Creation. What will strike the student about this revelation is the mystic light that flashes out in the opening words about God, the chaos, the darkness, the Spirit of God as moving on the waters, the creation of Light, day and night, light and darkness. Where men are groping their way by the light of science at the present day, particularly in electromagnetism and the resolution of all matter into electrons

and a First Cause, there the Bible begins, by the enlightening word, "In the beginning God created the heaven and the earth." In this darkness men are groping after forms to express their thoughts; what they are looking into are the depths of the infinite and the eternal; they begin to see the Light, and in His light men may perceive all the alternations of time. This is the *first* stage of revelation and the *last* of science; they meet together, they see each other, they clasp hands and the electro-magnetic influence of the universe has entered the soul of man. God is Light, and in Him there is no darkness; there is development by the Spirit into all forms of matter and energy; man is the consummation of the Spirit's work; the man is led back by the Spirit to God, and in the Divine Light the Light of the universe is seen. These are the particulars about God that fill the universe; the synthesis of the whole is God, as Light in light. All this has to be unified in one conception, a form, an Ideal, and it is named Heaven. II. THE PSYCHICAL. There is a strange blending of the metaphysical with the scientific; they both agree and testify that God is the First Cause, the Unknowable; and yet He reveals Himself in Light by Christ, the Ideal Heaven. The particulars of the third day are those of sea and earth, grass, herb, and fruit trees with their seeds inherent in their fruits; and all these, as spiritual conceptions, mean the thoughts of the Spirit, the purposes of God, and in what way they are fulfilled and fulfil themselves. It is the little earth, that is seen as separate from the heavens; and here particulars of all kinds, individuals in many forms, are suggested, with general ideals of a far-reaching kind. But these are as the objective signs, the means by which the Spirit teaches, and all spirits are instructed. The fourth day is the revelation of the Macrocosm of the universe, and the microcosm of the human mind; these are light for vision; the day and night; and days and years. This is where there is the beginning of the consciousness of order, of space and time, and of division into the light of truth and the darkness of error. Here emphasis seems to be laid upon the truth that there are the greater and the lesser lights; but the lights rule, and they divide, they are as science; the darkness does not rule, it is ne-science. III. THE INTELLECTUAL. In the fifth and sixth days there are the visions of the air, the earth, and the seas, the living creatures that soar in the heights and swim

in the depths, and the living creatures of all kinds and classes. At last man is seen as made in God's image and likeness, possessing dominion over the earth, blessed, possessing a great inheritance, and endowed with an earth full of treasures. The man possesses a body; he is endowed with divine gifts; and it is through these that he has to realise and utilise all he possesses. But men may say, why is it that what man realises and utilises is said to be created by God through the Spirit? It is so in this sense, the man did not produce physical nature; he did not create his own spirit, or organise his own mind; they are the creations of the Spirit of God, as ideal, and as real. What, then, is the difference with the Intellect and the Moral nature? It may be expressed thus: the ideal, the latent, the inherent, is the work of the Spirit; and the real is the use the man makes of the divine endowment given to him. These are the talents given to men; with these they trade; and the result of the use of talents, or the hiding of them, make up the intellectual and moral life of men. The parable here is deeply instructive; this is where men are challenged; all that they possess, all that they are, and all that they are endowed with, belongs to God. This is where privileges, duties, and responsibilities come in; the faithful users will be rewarded with the encouraging words, "Well done"; or the judgment upon the evil users, who possessed ideals, that were actually wrought into their constitution; thus the unreasonableness in not realising the ideals possessed in the endowments.

IV. THE SPIRITUAL. This is expressed in the cessation of creation, in rest, and in sanctification. Where God leaves off man begins; because, he ought to live a sanctified life, seek to enter into his rest, and thus realise the creation and all that is involved in it, by attaining to science and divine wisdom, and thus returning to God by that way in which development took place. This is the meaning of the words of the saint who said that men are ever seeking to find rest; and, that they can never find it until they find it in God.

#### THE GENERATIONS OF THE HEAVENS AND EARTH, AND THE BOOK OF THE GENERATIONS OF ADAM.

I. THE PHYSICAL WORLD. This is where the Revelation of the problems of mankind in innocence, temptation, perversion, deception, sin, judgment, pains and penalties, and the



forfeiture of rights, may be said to begin. The particulars are all given, the facts are set forth as objects to be seen and studied, and the results are made known. There is a change in the order of study; the heavens vanish away; God is no longer with men; they are in a strange depolarised, diamagnetic world, and the electro-magnetism of the heavens is lost. The first born is Cain, his father's son, and the heir to his inheritance and its troubles. The second son receives from heaven the endowment of Grace by Faith; these are the great types of humanity; the natural and the spiritual; they represent humanity and history, Adam and Christ; the murderer and the martyr. This vision of generations covers the heavens and the earth; that is to say, the microcosms are here; the seeds are generated, and they live; and their fruits will be made manifest in the souls of men. The Heavens linger around the altar of Abel and the Martyr Sacrifice; the earth passes on condemned, with the words of vengeance, vagabondage, licentiousness, and murder ringing in the ears of men. It is a strange conception that the great world of to-day hears the same horrible words everywhere; the earth and the earthly are not changed. However, there is hope for mankind; an appointed Son has been born that has taken the place of Abel; and it is in Him and His seed that men are to look for salvation from evil and be enabled to call upon, and call themselves by, the Name of the Lord. In other words, the Seed of life within the outward form of humanity is involved in the family of Seth and his descendants; this is the line of development to be studied; it is said to be a book, as if for writing and registration, but the visible has written upon it only ten names, and these are the types, the representatives of mankind. It is not necessary here to enter into details as to the men, their names, and meanings; the attention is specially drawn to Enoch, the Seventh from Adam, the man who walked with God, and was not, because God had taken him home. This man is the type of Christ in that far off age in the world's history; but history in this Book of Adam is prophetic vision; it is a testimony that one day the Man in Whom God is well pleased would be manifested to the world. It is a far-reaching suggestion that the great truths in this physical representation of the realm of Grace, the Symbols, are a sacrifice acceptable to God, a murdered, martyr man; and, a man that is the companion of God, in whom God finds

pleasure. These are the great symbols of true religion as faith in God, the meek spirit and the acceptable sacrifice; when these are found in perfection, in one Man, then let men consider the signs, because such an one must be the Son of God, and the Saviour of the World.

## II. THE GENERATIONS OF NOAH AND THE SONS OF NOAH.

THE PSYCHICAL WORLD. What the outward physical forms in all their particulars supply, are found as synthesised individuals in Abel, Seth, Enoch, and Noah; that is to say, the students of the realm of Grace are to fix their eyes upon these men, study them, try to understand what they mean, and what their relations are in this kingdom of God being revealed to men. The outward gives form to what becomes psychical; thus in the background as arising out of Cain and Lamech by earthly generations there is seen the earth in a state of corruption; giant men in deeds of evil; men renowned because of their wickedness; masses of men whose thoughts, words, and deeds were evil every day and all the days. The problem then, as now, when wickedness is regnant, is this: What is the way of salvation, and how is it to be carried out? The inference may be permitted that in the days of Noah there were many reformers, of a kind who would make all men good as by Acts of Parliament and similar contrivances; in other words, the craze of humanity has always been that it is possible for imperfect earthly men to regenerate and change evil men and make them good. The men and their instruments do not succeed; the self-righteous, who would reform others, fail to realise their own sinfulness; and thus sinners scorn their well-meant efforts, and tell them to go home and put themselves, and their own homes, and societies, right before they attempt the work of moralising other men. To put the matter in a most objectionable form; the devils of evil sneer at the moral devils, and ask them if they really suppose that Satan can cast out Satan? This position requires to be understood, because it is by this way that men are taught the want of efficacy in any so-called moral reforms of masses of men by mechanical means. The right way is to find a man in whom grace reigns; a just, perfect man that walks with God, and then a hope may be entertained that by such a man, in some way or other, God will reveal the way of Salvation, so that when

the floods of judgment come upon the earth there will be found a way of escape from the doom of sin. Here Noah, the Ark, the Flood, and the period upon the waters are graphic illustrations of great spiritual truths; that is to say, men are taught to look for what is signified in Noah, as to be found in Christ, as the Man in whom Grace and Truth are to be found; a righteous, perfect Man, who walked with God and obeyed His Will perfectly. It is also, and particularly, a vision for every man, in this sense, that his paramount duty is not to talk loudly in the streets, and boast about reforming others by fancy, earthly, patent plans and great societies; but to see to it that grace and truth, righteousness and perfection, the meek spirit and conformity to the Will of God be regnant in his own soul. Here is a great work of reformation, regeneration, renewal and restoration that will tax every man's powers; but, men must remember that this is a special lesson for the individual; it must not be taken to mean that such men are to live in this psychical realm, and declare that it is the whole world to them; the lesson is not to look after self and let all other men be lost; it is, see first and foremost that the devil's head is crushed in the heart, and then there will be fitness for the service of God and man. The symbols of the Flood, the Ark, Salvation, the Altar, the Blood, the Rainbow are all useful; they are great truths to be received into the mind; they are presented that they may be represented, and remembered, as the precious signs of an everlasting Covenant of Grace. It is one of the peculiarities of the Bible, students should notice, that the general rule in the Bible is that there is a great revelation of truth; and then in quick succession there follows, the fall, sin, transgression, and, in a sense, the negation of what has been revealed. The good and the gracious revelation is the message from God; what follows is the example of man's sinfulness and his apparent inability to save himself from the sins of the flesh, of the spirit, or the pride of life. The Man that saves, and the man that is saved, are not the same individual; the saved man falls even though saved, and this is the meaning of the vineyard, the wine, drunkenness, nakedness, and shame. It is a horrible awakening from sensual indulgence and nakedness to find that the black, dirty sin is known to God and men; it calls forth curses deep and bitter upon the shameless, and with repentance and sorrow for sin there

may come the blessing of the God of Shem, and the enlargement that is the portion of Japheth. With the SONS OF NOAH as thus interpreted, as psychical truth, the vision of the saved world and the saved soul takes this form; the spirit of blessing and enlargement is in the world, and soul, in the realm of Grace, as the all important seed that will live, prosper, and gain the supremacy in the end. The Sons of Ham, the shameless, will attain to power and dominion, as in Babylon and Nineveh, Egypt and Palestine; but the end for them will be slavery, bondage of body, darkness of mind, and corruption of soul; and, the result is Babel, confusion of mind, thought, word, and language upon the earth and in the souls of men.

### III. THE GENERATIONS OF SHEM AND TERAH.

THE INTELLECTUAL AND MORAL WORLD. The development here is somewhat strange at the first glance; it may be expressed in this form: the Intellect does not understand its own place and position; it is struggling upward to attain to knowledge of truth by general principles; men may be able to discern particulars, individuals, and names; but they mean so little unless they are brought to the method of Christ to be studied; then what arises out of the study is the strange conception, that after all this is a spiritual world; it is where there is birth, living, and begetting, but there is no record of dying. This is one difference between the generations of Adam and Shem; in Adam all die; in Shem, in some mystical sense, there is no death. It is not necessary to lay too much strain upon this symbolism; still it is useful in its place, and the student should always be prepared to notice changes in forms of expression, and try to understand what they mean. THE GENERATIONS OF TERAH are not so difficult to understand; they represent the moral world, and the soul, in the realm of Grace. The picture is that of a good man living in the moral realm of thought with his family around him. He is not satisfied with Babel and Ur; the confusion of tongues, idol worship, and a brutal despotism; thus he is seen upon his journey on the way from Ur to the land of promise. The story is a sad one; he is the typical man of all those who set out to seek the better land, and fail; he tarries upon the way, finds a new home, and he lives and dies there. The interpretation being that intellectual

ideals are not the same as the moral life in man; the former are like light and the spectrum; the latter is living and has forms; thus, the forms must die and be buried in the earth.

#### IV. FAITH, GRACE, AND SACRIFICE.

THE SPIRITUAL WORLD. It will be observed that here, in Abraham and Isaac, there is a revelation of a unique kind; it is the realisation, in a sense, of that mystical fourth world so often referred to. The strange thing about the generations is that the story of Abraham is made known under the heading of the generations of Terah; and search is made in vain for any division that begins with the generations of Abraham. This awakens, at least, a feeling of curiosity, to be followed by the enquiry, How is this that Abraham has no generations, and that he seems to be enshrouded in the generations of Terah? After reflection, the thought arises that this is not so strange for this reason; as in the generations of Adam the Seventh is Enoch, so here in the generations of generations the Seventh is Abraham, a unique person in the Bible, as embodying in himself that gift and endowment from heaven known as Faith. He is in the Sacred List of those who live by Faith; there is in him all that faith means; all that faith explains; all that faith offers and suffers; all that faith realises by translation; all that faith gains by obedience; and all that is meant by condemnation and salvation. He is the heir of all spiritual promises and blessings; he adds to them that of hearing the Divine Voice; receiving precious promises of an inheritance, heir, nation, and a kingdom, and, beyond all these blessings innumerable for all the nations of the earth. What has to be realised is that this man has no real, full, intelligent consciousness of what he is, or what he represents. It is a conception of the man that he went forth he knew not whither; he sought for a land, lived in it, and possessed only a grave; he sought for a City of God that had foundations, and all his life was full of changes in tabernacles with his children and grandchildren, who were the joint heirs with him of the same promises. The details of Abraham's life are not the object of study here; it is enough to state that, as the fulfilment of all the past, and, the new living nucleus of the future, in a true and real sense, his life and experiences are the marvellous summary of the realm of Grace by faith. The figure of thought here is specially



interesting; what men see is a man, in the generations of Terah, who is the summation of all past generations; they form his body; his life illuminates all the past. The electro-magnetic universe permeates and encircles him; but what the man is other men cannot know unless they, too, are electro-magnetic and heavenly in their thoughts. This is the man's body as the fulfilment of the past; but there is in Abraham something more wonderful still, it is that Divine Life nucleus, that contains within itself the life of the future in all spiritual developments. The Bible, as a whole, is that mystic fourth spiritual world so often referred to in this study. Abraham is to Genesis, and to history, the same mysterious creation as the revelation of Grace to mankind. Students of the Bible require to strain all their powers to get a sight of this man; he is a psychological study of immense importance; as a type of Christ he is unique. His life is full of interesting prophetic words, thoughts, and actions, that are still seeking to find their fulfilment in history; but the glory of his life is summed up in that three days' journey with the beloved Son on the way to Calvary; because this is what it really means; it was during that journey, and upon the Mount of Sacrifice, that Abraham actually saw the Christ; he did not merely see Him, but Christ was received into his inmost soul as a living germ of Grace, that would take close on 2,000 years to bring to fruition. Abraham saw Christ, and joy filled his soul; the record is true; it is one of the greatest facts in the spiritual world; it is a fact that will not be disputed by those who are permitted to enter this heavenly realm; but those who walk by sight, or are guided by empiric thoughts, will do well to leave this subject alone until there is development in the spirit into that world in which Abraham lived; and, in which, in a true sense, as obeying the Will of God, he offered his son as a sacrifice, on the Mount of the Lord. Not the lad, but the ram caught in the thicket, is the sacrifice; not the poor sinner who cannot save himself, or his son; but the Sacrifice provided by God alone, and it is in the Mount of the Lord, and there only, that all this can be seen and understood.

#### THE GENERATIONS OF ISHMAEL.

What has been suggested about Abraham and Isaac, the father and son, and their relations toward each other, will

preface the way for the study of another form of development. It is that of a higher kind; a new departure; thus the student must be prepared to receive new forms of thought and to strain every nerve to lay hold of and grasp this new revelation. The position has suddenly changed; the Creation Story has revealed the man in God's image; this man is nameless until mention is made of the tree of the knowledge of good and evil; and after that he is known as Adam, the earthly man who sinned and failed to possess his inheritance in truth and righteousness. What the generations from the Heavens and Earth to Terah reveal, is the development of the Seed of Grace promised at the Fall; and, it is the man Abraham that is the fruition of that Seed in what may be termed the physical order. Here students must be careful that they do not misunderstand this term; it is not physical in the sense of matter; but as that lowest spiritual world, like to the physical in the natural world. The conception is that this world has been revealed in a series of objective generations; it is the visible that is ever kept before the eyes and seen by men; but, in what way, men know not, there has been developed within that world, what constitutes a man? It is Abraham that sums up the whole; he is almost ready to be transfigured into the heaven of electro-magnetism; but the man has no conception of the glory that is in himself; and, there is no one upon the earth so endowed with knowledge, science and divine wisdom, as to have the slightest conception what the man represents. This is the first thought to be grasped; the second being that this nucleus of the Divine Life is the Germ of the future in Abraham; and, what students have now to look for is the means by which this Life, this Germ, is going to be made manifest before men as a psychical Mind-Life. If this is understood, there will not be much difficulty in following the order of development from Ishmael to Joseph in Egypt; these generations are psychical studies of a very wonderful kind; but they are much more; each name is a germ prophetic of the future; they are living spiritual germs as the Mind-Life of the Bible; and it is this organic revelation that is so full of interest and of inexpressible practical value for the future. What the student has to keep in view here as he takes his stand by the side of Abraham is that he has seen the Christ; and that the Light seen from the Mount of the Lord will only be reached when the guiding star is

seen over Bethlehem and Calvary. These are the abiding ideals; all names, men and movements in nations are the ever-changing types and forms required for the realisation of this development that is going to reveal to men the Son, the Heir, the King and the Divine Sacrifice. THE GENERATIONS OF ISHMAEL do not require particular study; they are earthly forms, names, castles and princes according to their nations; and where they dwell is in that great desert stretching from Havilah to Shur; from Egypt to Assyria. Put the conception into psychical scientific thought, then Ishmael and his generations are the natural carnal spirit in man; the body and the sense organs are the things in which he delights. But let students be careful here, and let them not despise Ishmael; he is Abraham's son by the Egyptian earthly woman, thus God sees, and oversees, his movements. For this son, Abraham, prayed, and all that is written about Hagar and Ishmael is pregnant with spiritual purpose and meaning. There is deep pathos and wonderful spiritual significance in the picture of this lad left by his mother in her grief under the shrub to die. Poor Hagar; it was when she wept in her sorrow, having almost given up hope, that she heard God's voice; had her eyes opened; and saw the well of water that is ever springing up to the life eternal; the lad drank of the water and it is specially noted that "God was with the lad." Ishmael is a great spiritual type; he is found again in history under a new form and different conditions; and, he fulfils his mission to mankind as a great revelation in the story of the Redemption from Egypt and the life in the Desert. Before leaving Ishmael, students will do well to try to grasp this thought, that the generations under consideration, being spiritual, they do not die, they change their forms, and thus in a true and real sense Ishmael lived when poor Eve with a breaking heart left Eden to go forth into the Desert world; everyone who lives, as did Ishmael, in a psychical world dependent on the physical senses, is a son of Ishmael. Israel in the Desert is the intellectual presentation to mankind of this son of Abraham; and all men who live in a psychical world, as guided by the senses, may all be included in this family of Ishmael.

THE GENERATIONS OF ISAAC. Following up this suggestion about Ishmael, the student has now to try to enter, in the spirit, into a realm of thought far more complex, with results of a spiritual kind, of far-reaching significance. The

Spiritual life, taking physical analogy, is not Force but Life; not as in Spirit but in Mind; thus not in Ishmael but in Isaac, as like the source of life, by Rebekah. Life comes through the living, and the generations of the living are far more complex than the generations of the physical. The mystery of life is not explicable in terms of matter and energy; and, it is true that the physical natural, cannot produce the spiritual living; the natural is barren; thus for fruitfulness of life the Lord has to be entreated to produce life. Spiritual conception is a great mystery; in fallen mankind it means a struggle even in the womb of time; because this living womb contains twin sons, and from the beginning of history they have been in a condition of opposition; they are two kinds of people; one stronger than the other; but in process of time the elder shall serve the younger. The peculiarities of these children are that the first born is Esau, Edom, or Adam; whilst the younger is a supplanter; one who takes his brother's place and by cunning and deceit gets birthright and blessing. In other words, this Jacob is not the real heir to the inheritance; neither will he enjoy the blessing; he is a psychical make-shift, a necessary means to attain a far off spiritual result. What then is the result of cunning and deceit? This, the man degrades himself; he forfeits his privileges and back he must trudge in sorrow to that world from whence Abraham came; to the moral desert, among the selfish, self-asserting men of Haran and the world. This is another example of a Fall in a very different form from that of Eden; but the spiritual outlines are the same. Jacob leaves his Eden, his home, the door is closed against him by the fear of death, and the man goes forth to drink his cup of sorrow, trial and trouble in the Desert. Just here the mercy, grace and love of God breaks through the closed doors of heaven; and the strange vision given to the wanderer is the open heavens, a ladder of light and truth, and God's angels of love upon their messages of mercy to the degraded, cunning, deceitful sons of men. It has ever been so throughout history; the sin and the Fall has been followed by grace, mercy and peace; and thus the erring, sinful children of men have gone forth to face the future with fresh promises and new hopes in their hearts. The story of Jacob's life at Haran is full of suggestive teaching, as bearing upon the growth and development of the purpose of Grace, and the Kingdom of

God in the future, but this is not the subject of study at present. The return of Jacob, in the light of the Bible, is a fruitful study; it is not merely pregnant with a Benjamin and a Benoni; it actually touches Bethlehem, and the death and downfall of the nation. The saddest touch is the last one; it is the eldest son dishonouring his father; "and Israel heard it." There is no comment made; what could Israel, or the brethren, or anyone say; the shame and disgrace that accompanies such a deed closes the lips and seals them. Here men are expected to look deep into this fact of life; it goes very deep in its significance; it may point the finger with horror to a Jewish rejection of God as King, and claiming that they have "no king but Cæsar"; it may look down upon desecrated France in the horrors of the great Revolution; it may point to the worshippers of humanity, who say there is no God, as Father, and that it is not in the least necessary to consider Him in the pleasures and affairs of life.

THE GENERATIONS OF ESAU—EDOM. It may be useful here to suggest a thought that is worthy of consideration; the general student, when reading these stories, as a rule, link them with the individuals, and not with the generations. Evidently this is not the conception in the Word; the individuals are there that the *children* of men may see them and study their thoughts, words and actions; but the generations are to be emphasised in a genetic sense, and this would be something very different. The meaning may be expressed in this form; each generation is a Seed; in it there is involved certain definite ideals; in Genesis the involution is observed as taking place before the eyes of men; it is the revelation of involution as in a man, a nation, or the world. In other words the generations of Isaac are what is developed out of the seed of Isaac; and that seed lives on through all the generations. This may be a new way of conceiving the stories in Genesis; but as can easily be seen, it is not something new; it is the same order of facts as found in the cosmical universe. Force, Life, Spirit and Mind, etc., persist in their generations; and it is as generations, in the same sense, that they are studied in scientific order. If this is clearly understood, then the order in the Bible is made more definite; men know what to look for in it; the involution and the development can be studied side by side; the seeds, the trees and the fruits are one great



development. Leaving this suggestion for further consideration, but with this conception living in the mind, the thoughts can now be turned to the generations of Esau. What are they all about? Wives, children and grandchildren, cattle and substance, all that constitutes wealth; and the departure into Edom. It is about great dukes and their children. It is about a strange union with the cave-dwellers, the Horites, and their families and dukes. It is about kings of the earth and their glory and greatness, according to their habitations and their possessions. What do these generations mean? Surely it is not hard to interpret them; this is a representation of the carnal mind of earthly men; this is how the Bible as a spiritual book takes notice of what men sum up as earthly greatness. Esau is the spirit of the worldly-minded man, the family, society, nation and world. He is Esau, the father of the Edomites. In Genesis such a picture, as an involution, is fitting; it is psychically what ought to be expected at this stage of development. The student, however, must not make the mistake that this is without value; it is just as valuable in its own place as spirit, and nerves of sensation, and nerves of special sense, are to a human being. It may be very easy to despise the natural, the senses; but let men try to think what they would be like if bereft of them, and then they will see that the condemnation resting upon Esau is not that he is natural and sensuous; it is that he does not develop beyond these; that he prizes the mess of pottage more than the spiritual birthright that is in his blood; and, that when he cries with his disappointment, it is not because he has failed to attain to the image of God; it is because of the loss of the earthly and of earthly precedence. Just as men require the body sensation and nerves of special sense for mental education, so for spiritual education in grace, Esau has his place and it is not to be despised. Let men wait and watch for the developed Esau, as endowed with intellectual and moral power, and then they will see what the All-Wise Spirit can make of this strange man who gives up promises and inheritance and goes forth and takes as a companion in life a degraded Horite, a mental cave-dweller, who does not seem to possess any knowledge of Divine truth. This union of Edom and Hor is a very complex, interesting study; it is the descent of the child of faith and grace into the aboriginal mind and heart. Who would ever imagine that Esau could

be thought upon as a missionary to the heathen? Yet, somehow, this is the strange picture that seems to arise out of this study. Poor Esau, the aroma of grace clings to his garments, and all unwilling to himself he carries with him the germs of the gracious life into the dark caves of Hor.

THE GENERATIONS OF JACOB. Esau went to Hor, but Jacob continued to dwell in the land of promise. The meaning being this, leave Esau and consider Jacob, the twin-brother. Passing by the outward forms and entering right into the heart of the question; that is to say, the mental heart and life of a man, or of mankind; the door is thrown wide open and it is Joseph that stretches out his hand to give the visitor a glad welcome. Who would have expected to see his smiling face, and to have heard him say how glad he is to see the visitor in his home? This is the parable of the gracious heart and the dweller therein, of the Son so beloved of the Father, who dwells among the brethren who are ever at strife with one another; who hate Him, cannot speak peaceably to Him, and the more He loves them and would tell them about heavenly things, the more He is hated by them. The dreams are parables of the heart of Christ; they mean that with Him, the harvest-field and the blessings of this earth go together; and that the issue of all the labours of men in the harvest-field of Grace will be to enter in to glory with Him as the Lord of the Universe. "Your young men shall dream dreams." Men look round them to see if there are any young dreamers in the world to-day; they return home to the quietness of their own hearts and they say, there is no Joseph, only Esaus, and dukes, and kings, and wicked, jealous, envious, spiteful brethren.

Passing by the story of the shepherds of Israel; the hatred unto death; the pit and the unspeakable meanness of selling a brother to slave-dealers, the attention is directed to Judah and his family. Reuben has lost the place of the first-born; the beloved son is dead, or supposed to be so, and now Judah reigns in the midst of his brethren. His story seems true, even though men may say it is too bad to be true; but the interest in the story here is not Judah and his wife, or Er and Onan and their depravity; or Judah and Tamar and their children, but the low, degraded, sensual atmosphere of the story in all its phases. If men wish to find an argument in favour of the Divine operations

of the Spirit in the development of this book, it could be found here; the Jews have actually permitted this story to continue in their sacred book; they dare not take it out, because it is the handwriting of God in history; it is historic fact, and prophetic truth; and the summation of the story may be found in this: it is the picture of the moral soul of man, and of mankind; not of the earthly or the ethical man, but of the man that is one of the shepherds of Israel and the head of the nation. The story requires careful study in the light of the history of Judah, the kingdom; the Jews and the development out of Judaism in history; but, in thus pointing the finger in this direction, as required by the story, let men refrain from casting stones. It is only the sinless that are permitted to do this, and men will remember the words of Christ on one occasion, "Neither do I condemn thee; go and sin no more."

The story of Joseph in Egypt is one that does not require to be repeated here; it is well known as one of the most wonderful stories ever found in the books that are suitable for children. The innocent, beloved son reduced to bondage; the presence of the Lord with him, his prosperity, the kindness of his master, the wickedness and malice of the master's wife, and the prison dungeon, all pass in quick succession. There is the Lord's presence and blessing in the prison, prosperity, the dreams of the prisoners, and of the King of Egypt and the raising of Joseph to be the first Minister of the King. There follows the story of the years of plenty and of famine; the coming of Joseph's brethren; the tender scenes of recognition and reconciliation; and, this is the way that Israel left Palestine and the Israelites became the bond-slaves of the Egyptians. It is not unusual to point to this story as the prophetic representation of Christ in the state of humiliation and exaltation, and it is certainly a wonderful parable, allegory, or analogy, of these great truths. The object in view here is not to deal with particular analogies, it is to trace the organic development of the Kingdom of Grace in the world.

What has to be suggested here on this head may be expressed in this way: there has been seen the man in the image of God in his state of innocence; then there came into view the Adam Man, the fallen, sinful and earthly; from the Heavens and Earth to Terah there is the gradual development of the new man in Grace by faith, as seen in

Abraham. There the development seems to end; the outward visible, physical representation of the order has been revealed; this is the objective order that men are privileged to study; and if they do so in the way Abraham did, in the same spirit, then they will be taught something of the Mystery of the Divine Purpose of Grace. To express this thought in another form, in a thousand years of history men will by the way of sin destroy themselves; they are preserved by Divine Grace, and it takes 2,000 years for Christ, by His Spirit, to work out a new ideal man. With Abraham the ideal is in a measure realised in type; he fulfils all the past; and in him a new order begins, which is not physical in form, but psychical. Again there begins a new order in Ishmael the son of Hagar the Egyptian; in other words, grace and faith require organs to begin the psychical development, and it is the earthly Hagar and Ishmael that are the means. Isaac, Rebekah, and the twin sons, Esau and Jacob, as pointed out, have a very wide significance. Life and the living produce life, which has an earthly form in Esau; and a higher form in Jacob; but these do not understand each other; they do not understand themselves in the generations of Isaac; their highest attainment is that they represent, or are analogous with, the human body. The generations of Esau rise higher; here the conception is the spirit of man and the special organs of sense, as the means by which there is perception of the earthly world and its concerns. With the generations of Jacob, which run on to the end of Genesis, there is the analogy of the development of the Mind-Life, as psychical, and beyond this stage, in a sense, the revelation does not take the student. To put this matter in another form, the generations, heaven and earth to Terah, including Abraham, are the revelation of the objective physical man as saved by grace through faith; and yet though thus apparently an objective work of the Spirit, it is also, and particularly, a revelation of Grace to a man and in him. The student must remember that in this study, which is that of science, he is compelled to use these forms of development to describe the order. Jacob, therefore, is the type of the Mind-Life in Grace, in man, and in humanity; but, there is within that Mind-Life what is inherent and potential in the mind; it contains powers it does not understand; it sees their operations, and there is no conception of what they mean. In Jacob, as central, as Mind-Life, there

is Abraham, the generations of Ishmael, Isaac, and Esau; and what may seem very strange, there is also Joseph, the beloved son in grace and truth, the Light of the world as Intellect; there is Judah, the moral man and nation; and there is Joseph again, in his state of humiliation and exaltation. What has to be observed about these, as found in Genesis, is that they exist in man inherently and potentially, but in Genesis they are not manifested fully in their order; they are inherent in man and mankind. There is the revelation of the physical man, in form, in all that is in Abraham. If students are prepared to see a truth of wide significance, applied in quite a new way, Abraham is as the first Adam in the realm of Grace, the firstborn; but, Joseph represents the Lord from Heaven as Man regnant in the Heavens. There are other interesting lines upon which these truths could be carried out, but the wish here is to avoid complexity of methods and to carry the method of the Spirit forward throughout the Bible. To sum up the result in Genesis: the Heavens and the Earth and Adam are the physical; Noah and his Sons are the psychical; Shem and Terah are the Moral; and Abraham and Isaac are the Spiritual. In the psychical order: Ishmael is as the physical; Isaac the psychical; Esau the moral; and Jacob the spiritual; or, they can be stated thus with greater fulness: Ishmael and Isaac as the physical; Esau and Jacob are the psychical; Joseph and Judah as the intellectual and moral; and Joseph appears in the world as Grace for Salvation. It may be useful here to refer to another interesting method by which similar results are obtained; that is by dealing with the generations in recurrent series. 1. From Heaven and Earth to Abraham as the revelation of Faith. 2. The generations from Noah to Isaac as the revelation of Hope. 3. The generations from Shem to Jacob as the revelation of Patience. 4. The Ideals, Abraham, Isaac, Jacob, and Joseph, as the work of the Spirit in Love as revealed in these men.

#### EXODUS TO DEUTERONOMY--THE INTELLECTUAL REALM IN THE BIBLE.

The explanation that has been given about the Book of Genesis will prepare the student to receive the Revelation to men contained in the four Books of Moses, as related to the redemption from Egypt, and the forty years of wandering in the Desert. Genesis is the physical and psychical book of



the Bible; the development in the realm of Grace is in a sense thus limited, although it contains germs of life that are inherent and potential in the book, in the manner suggested by the method of Christ. What the student looks for at this stage is something apparently different from any of the past revelations; it is the intellect, as light of truth coming forth to set men free; it is divine mercy from heaven coming forth to break the chains of the oppressor; it is the intellect in man and mankind breaking into the Mind-Life to produce a world of intellectual order; it is the sun and light polarised to pass through the prism so that men may see the heavenly order of the spectrum. These are all analogies as to what may be expected at this stage of development, thus there is no difficulty or want of harmony of thought as to what these books mean. The other conception is that at this stage there is the beginning of the realisation of the prophetic ideals in the generations that are in direct descent from Abraham; in other words, this is the revelation of what Ishmael means in history; the symbolism is not of particulars, or of individual types; it is general as ideals; it is Mosaism as State and Religion. It is not necessary to enter into details here as to the contents of these books; this has already been done. Students, it is assumed, are familiar with the books in their order; thus what is required is simply to show in what way these books follow one another in the method of the Spirit.

EXODUS. The outstanding features in this book are the bondage in Egypt; the preservation of Moses and his education; the work of the Spirit in his soul, moving him to be the redeemer of his brethren from bondage; his failure and flight into Midian; his experiences there and special training at Horeb; the conflict with the Egyptians, the plagues, the Passover, the flight, the pursuit, the Red Sea, and the song of triumph. This is followed by the desert experiences at Marah, Elim, and the victory over Amalek; the wise counsels of Jethro, Horeb, the giving of the law, the fall into the idolatry of the golden calf, the rejection of the nation, and the religion of Israel as given to Moses in the Mount. What these events mean may be summed up in the thought that this people is God's nation, his first-born, out of the psychical womb of time, nature, and the earthly. By this means there was engraven into the Soul of Israel, by the Spirit of God, one great word: it is FAITH in God the Redeemer.

LEVITICUS. This is the book in the Bible that may be said to be the Standard work on Sin, as related to the individual, and to the nation. There is no attempt to show in any way, by any theory, what sin means; it is the root fact well known, not requiring discussion. What men have to be taught is not that they are sinners; Horeb and the Law convict men of sin; the question is, how can sin be taken away, and how can men be reconciled to God and be at one with Him? Is it too much to say that in this matter education of a kind is necessary; outward and visible signs and symbols may be useful, but it must never be forgotten that this training is not spiritual, it is signs for the intellect, if haply they may reach the heart, mind, and soul. All this training may be summed up in offerings, oblations, priests, consecration, the altar and sacrifice, the clean and unclean, impurity, leprosy, issues, rules as to the personal life, thanksgiving, feasts and fasts, a day of atonement, and the Jubilee. All these symbols are helpful in this sense, they put men into a way that leads towards a goal; they are hedged in by such signs; they cannot escape reasoning about them if they are intellectual; and thus they tend, by the help of the indwelling Spirit of Grace, to inspire HOPE in the soul.

NUMBERS. This is a book that gets its name from the numbering of the people of Israel. Now numbering means something more than counting; it is the radical conception that underlies the family, tribe, and nation; it is registration and organisation; there are no stray souls, no wastrels, no submerged masses; the individuals, and the nation, are one organic body; all are related to each other in due order, and all are correlated with the Tabernacle, the Altar, the priests, and God. There is an ideal camp, an ideal order, an ideal pillar of cloud as guide by day and night, and an ideal goal and promised land to be reached. The ideal fades away; the scene changes, and the Desert is discovered at Taberah with its lustings, and at Kibroth-hattaavah with its graves. The way is a strange and sad way; it is that of sedition and rebellion, disobedience and cowardice, murmuring and complaining; it is the great Desert of Life; it is where sin, disease, disorder, and death reign. This is where intellectual perversions are fatal, and there is no standard of truth for guidance; here also seers may be found who are taught by the Spirit of God, and yet when subtle temptations arise which seem to lead to wealth and honour, the end is shame,

confusion, disgrace and death. In the vision of the Desert, in all its forms, there is one thought that permeates them all, and it is this, How patient the Spirit of God is with the sinful, and how very difficult it is for men to learn this lesson of the divine Patience.

DEUTERONOMY. This Book gets its name from the conception that it is in a unique sense a summation of the Law of God, a spiritual recognition of the fact that all law is an expression of the Divine Love; therefore, it is the privilege of the redeemed to love and serve God, the Redeemer. Looking at the Book as an intellectual work, the position it holds is worthy of attention; it differs from the other three books, and yet it sums them all up. Moses has been absorbent of the divine light of truth for 120 years, and here he becomes surcharged with electric energy, and he flashes forth into radiant electric light. To alter the form of thought, the three Books are particulars about the way of redemption; the way that the individual man is redeemed; and the way of patient struggle, conflict, and sanctification; and, this is the great universal synthesis of Mosaism as revealed in redemption by love. The themes of the Book, as Moses stands upon this Mount Pisgah, are the survey of the way by which Israel has been led; that law, obedience, and gratitude are linked together; that the experiences involved in all intellectual labour has in the background Horeb and the law; and that all law, as related to redemption, which includes all forms of law, is summed up in Love to God and obedience to His Will. Again, there are statutes and laws which are intellectual conceptions; there are blessings and cursings which are moral conditions of life; and passing beyond these there are the great mercies of God, the Song of Moses, and the end is Israel, the happy and the blessed as saved by the Lord. As put into the method of the Spirit, the thoughts are that, for every man there is summed up in law, and conformity thereto, the Will of God; that the surroundings of Horeb and law, though apparently awe-inspiring, is made manifest by love; to attain to this knowledge there is required of the redeemed knowledge of, and obedience to, law; and, that the issue will be grace, mercy, and blessing. In terms of Redemption, which is the key-word of the four books; the first is redemption from the power of this world and subjection to Divine Law; the second is the redemption of the individual from sin, the sins of the flesh; the third is redemp-

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tion from the power of the devil and all his works in this world; and the fourth is redemption, illumination, sanctification, and glorification.

### JOSHUA AND JUDGES. THE MORAL WORLD OR COMMONWEALTH.

The way of development seems now to be plain, there is no difficulty in following the organic order found in the Bible. This Ishmael of the Desert has many of the characteristics of the Ishmael in Genesis; but in the four books men can see what God can make of Ishmael by the way of Redemption and Desert training. Joshua and Isaac, at the first glance, may not appear to have much in common, but this may be because the men are compared, forgetting that what Isaac truly means is his generations as seen in the pictures of Esau and Jacob. It must not be forgotten that Isaac, Joshua and the promised land, are types and figures of what is true; they are living figures upon the visible, natural stage; means of instruction, and not the spiritual realities. Isaac is the child of promise, and lives in the promised land. Joshua is a son of Joseph, redeemed from Egypt, the captain in the day of battle, the companion of Moses in Horeb, the resident in the Tabernacle, and the faithful and true reporter as to the promised land. In this way the conception is developed that Joshua is a true type of Jesus the Saviour; he is not the Captain of Salvation, but His servant; and this is the meaning of the incident at Jericho. The Captain possesses the double-edged sword of Truth; and, it is by Truth and Righteousness He conquers. In the light of these thoughts, it can be seen that the Conquest is a passing, transient picture of events given to men that they may be studied. The permanent purpose is foreshadowed; but the whole story is objective, and for the natural man, that through such events he may come to apprehend what is true, spiritual, and abiding. The Redeemer and Saviour of the natural Israel has endowed Israel with intellectual power and a moral conscious life; it is given to Israel to use these talents of land and knowledge and moral law for the good of the Commonwealth set up in Palestine. The story in Judges is the record of the shameful Fall of Israel from the moral position of supremacy; and the proof of the Fall is the state of anarchy in the land, and the subjection to heathen nations.

## THE KINGDOM OF ISRAEL.

The position here is a complex one, not very easily defined, and yet the law of development points clearly enough in a definite direction. There has been a fall in Israel; the nation has fallen from the Ideal; it has not attained to Truth and Righteousness, thus forfeiture of privileges and the prospect of just condemnation. It is when Israel is in the extreme state of moral destitution and ready to die, that there is intervention by prayer, through the heart and lips of Hannah, and the reply, in Grace, is Samuel, that unique type of a consecrated child, destined to become the prophet, priest, and ruler over Israel. The day came when Samuel was despised and rejected by Israel; they would have an earthly king like other nations; they rejected the Lord their King, and thus they brought about their own rejection and in the process of time the downfall of the nation. This action of Israel is made, in the providence of God, in harmony with the Divine Purpose of Grace, the means of further education; thus there follows the anointing of David to be king, as the one chosen to succeed Saul the rejected; the long period of strain and strife in a divided nation, followed by the united kingdom under David. What follows is the outward visible glory, another fall into idolatry, schism and strife; and, the end is the Captivity of Israel and Judah in the East. The meaning of all this, as suggested by following the method of the Spirit, is that in these events there is the fulfilment of the generations of Isaac. There is the Kingdom of Grace in Samuel, as representing the King; there is the rule of Esau, the earthly, in Saul; there is the realm of Grace in Israel in David; and it is Solomon that foreshadows the glory of the King of kings and the Kingdom of Messiah. The whole affair is a pageant; a series of pictures that pass in succession before the eyes of men; the light fails, the darkness falls upon the scene, and the end of the story is Israel and Judah in chains, far away in the East, the slaves of the rulers of that land from whence Abraham had migrated to find a land, a nation, a kingdom, and blessings innumerable for mankind. It is a strange story this outward visible representation of a man and a nation following after great ideals; from beginning to end it is natural in the sense that it is an objective study of the way in which the Purpose of



Grace in Israel was rejected and despised by men, who failed to understand what it meant. The Grace, mercy, and blessings of God were utilised by this people in an utterly selfish spirit; they grasped at the Shadow and lost the Substance; they would have the inheritance, the nation, the lordship and supremacy over other nations, they thought that they possessed the birthright, and they gave it away for a mess of pottage; they repented in their sore bondage, but birthright and blessing were gone. They knew not that Grace meant love, service, and self-sacrifice for the common good; and, that this is the way of life and blessing. The cup of blessing was in the hands and at the lips of Israel; the cup was dashed to the ground and its contents absorbed by the earth. From the dust the Israel after the flesh came, and unto dust it returns; a sad, sad story for Israel; but the contents of the cup of blessing remain in the earth for mankind. Israel has fallen and failed, but the Purpose of Grace in Christ has advanced another stage in its development.

#### THE GENERATIONS OF ESAU. CHRONICLES TO THE SONG OF SOLOMON.

Here it is necessary for the student to pause and consider in what direction development is to take place, and try to comprehend the signs found in the Bible that are useful as guides on the way. What requires no further consideration is that the kingdoms of Israel and Judah are swept away; a flood of a different kind from that in the days of Noah has swept over Palestine, and the nation so highly favoured has been destroyed. What has to be remembered is that the promised Seed is not dead; that Ishmael lives more truly in the Exile than in the Desert; that the seed and generations of Isaac are living, even though men do not see them by the eyes of sense. This is the paradox in the realm of Grace; when a seed dies it lives again, and the new life is of far higher value than the life from whence it was derived. This is the thought that underlies every form of resurrection; it is sown a natural body; it springs up a spiritual body with enhanced glory. The Seed in Abraham lives, Ishmael and Isaac live, and are translated; where, then, are the generations of Esau according to promise, as contained in the seed of Genesis? This is the problem to be considered and suggestions made why this series of books—I. Chronicles to

the Song of Solomon—are to be conceived as the generations of Esau. What has to be remembered is that the stage of development now reached is where the visible, carnal Israel ends; what may be termed the natural development is done with; Israel has fulfilled a purpose in giving forms of religion and of a national life to the world; and now the world must be prepared to receive that which Israel received, did not understand, and, in despising it, was rejected, died and was disorganised in Babylonia. The conception about the generations of Esau are these; it is these books that sum up all the past in the history of the world from a new standpoint; they are unique in their message as to historic truth; they have a wider outlook than the Kingdom of Israel; the Spirit in the books is that of Esau at his best; they follow the method of Christ in their order of development; and, the new spiritual development requires an earthly form into which the new spirit will enter and therein abide. This matter has received careful consideration in the past; the interest in it here is that of development and of organic structure.

THE BOOKS OF CHRONICLES may be conceived as revealing in consecutive order the story of development from Adam to the downfall of Israel; and this took place, although the Lord God sent His messengers, having had compassion on the people; but they mocked the messengers, despised their words, ill-treated the prophets; then there came judgment, and the people were carried away by those who had no compassion, into Babylon. In due time there came the proclamation of Cyrus to all kingdoms, that he had been charged with the task of building a house in Jerusalem for the Lord God. This, then, is the basis upon which the structure is built; this new development springs out of Persia, and it is Cyrus, the great King, that is the agent used for this purpose. Into this House of God there has to be placed an earthly altar for consecration; and it is the Book of Ezra that explains in what way it was set up in Jerusalem. The old walls and gates of the city were broken down and burned with fire, destroyed; the new walls were built up and the gates replaced by Nehemiah under very trying conditions. Thus far the conception is that of reconstruction, to renew the past, to set up another central power that would yet be used to gain supremacy over the earth; the old ideals continued to live, and it is not easy to put them aside or outlive

them. What the Book of Esther reveals is a new ideal; men are looking for the promised land and the City of God, for an Israel loved of God; and, it is found in Persia in the King's palace, at the King's gate, and scattered everywhere throughout the 127 Provinces of Persia. It is around this ideal that the drama moves of Esther, Mordecai, Haman and his friends, and the poor downtrodden Jews. Haman would destroy them root and branch without mercy; he is almost successful, when, by the strange workings of Divine Providence, they are saved and Haman is hanged upon the gallows intended for Mordecai. The heart of God in Grace is not set upon a visible altar; wherever there is one of the remnant, according to the election of Grace, in pain, sorrow and suffering, that is where the true Altar is to be found throughout the whole earth. The Book of Job is conceived to be the wise, far-reaching reasoning upon God, sin, sorrow, suffering, and many other subjects; and men know that this intellectual Son of Esau has uttered thoughts worthy the consideration of great thinkers. THE PSALMS express what souls have felt and still feel everywhere about moral problems about sin and redemption, ever enquiring about the way of salvation; and the issue is that of assurance, peace, joy and exultant praise. The PROVERBS is the wise father's book for his son's instruction. ECCLESIASTES is the experience of the aged man of the world who has tried all ways of finding happiness and the conclusion at which he arrives is that to Fear God and Keep His Commandments is the whole duty of Man. THE SONG OF SONGS is the highest attainment as an ideal in this series of Books; men find in it what their spirits can see; for the sensuous it is a love poem; for the poet it is a great work of art; for the spiritual it is all that is heavenly in symbol forms. What the whole series of the Books reveal is a true development, physical, psychical, moral and spiritual; and being an organic work; an earthly unit; it is not out of place to think of the series as the generations of Esau, and as the earthly form into which the spiritual development of the future is to enter and abide.

#### THE GENERATIONS OF JACOB. ISAIAH—OBADIAH.

It has been assumed that the generations of Esau are revealed as suggested; and reasons have been given why this supposition should receive favourable consideration. The

student has now to turn his attention to this series of prophets and consider them in the light of the law of development, as indicated by the revelation in Genesis. It will be remembered that the generations of Esau end with the residence of Esau in Edom; and, Jacob continued to dwell in the land of promise. Immediately after there follows the story of Joseph in his home; his dreams, the love and favour of his father; and the envy, enmity, hatred, and evil deeds of his brethren. The problem suggested here may be put in this form: How is this son to be discovered in these generations? Have the prophets and their visions anything to do with this Joseph-Messiah, that is going to bring Salvation to mankind? The particulars of the order of the Spiritual Kingdom as related to mankind has been in some sense discovered in the generations of Esau; thus what students might be expected to look for here is synthesised individuals who will, under varied forms, inspire men with the hope that Messiah's Kingdom will surely come, and that in Him, and in it, all nations will receive blessing. This thought has to be remembered, that it is always out of pre-existing conditions that the new development takes place; there is the crumbling disorganisation of the enswathing material; the life begins its manifestations, and whilst men are watching they observe that the life is there and that it is taking to itself new forms. This is the condition of Judah in the days of Isaiah; the doom of death is upon the nation, and he begins his ministry by telling men of the great Kingdom of Salvation that is coming to mankind, by the King of Righteousness, who in some mysterious way is going to be a suffering Servant and Sin-bearer. It is the Man and Salvation that the prophet is seeking after; but he becomes the mouth-piece of the King to express what the visions mean; and, the prophet does not understand his own visions, or their splendour, extent and glory. JEREMIAH lived in Israel when the death and life struggle was taking place; the particulars are expressed by Isaiah, and the individual type of the life is this prophet. Emphasis is laid upon this thought, that the life of sorrow, suffering and sacrifice are his portion; he is the great mourner because of sin in the nation; but there is comfort in the promises of restoration, and in the coming of Christ. EZEKIEL is the prophet of the Captivity; his visions are of the Spirit, and in the Spirit, seen as in the vision of the Cherubim and the glory of the Lord;



the resurrection to the new Spiritual life; the rebuilding of the Temple; the river of Life; the land as portioned out to the tribes; and the City which is known by the name of the Lord, is there. DANIEL lives in the heart of the Kingdoms and of the Kingdom of Messiah. The great idol on the plain of Dura represents the earthly Kingdoms; and, Messiah's Kingdom, that appears as a stone that is cut out without hands and strikes the great idol, is the one that shall continue when all other Kingdoms have passed away. HOSEA is the Saviour; and it is under various forms of truth that the mercy of God is revealed to Israel by His Coming, and by His union, as in marriage, with those who were evil. JOEL speaks of the judgments of God upon evil men; the gift of the Spirit upon all flesh; the cleansing from blood, and of the Lord as dwelling in Zion. AMOS is the type of the great burden-bearer; and, tells of the restoration of the house of David. OBADIAH, as the servant of the Lord, sees the vision of the downfall of earthly powers, and the Kingdom as the Lord's. The Order of the Spirit here would take this form: the physical is to be found in the books of Isaiah and Jeremiah; it is upon these prophesies that the Kingdom of Messiah is founded; it is out of the shadows of the falling ruins of Judah and Israel that the universal Kingdom of Messiah is to be built up, as in a sense, and in a measure a visible Kingdom of God upon the earth; not, however, after the living similitude of the Kingdom of David, but as discernible in Jeremiah. The psychical Kingdom is developed in the Captivity as conceived under the visions of Ezekiel; and it is Daniel that is the very heart and the mind-life of the kingdom, as possessing the wisdom that is divine, and by seeing, and foreseeing, the coming of Messiah's Kingdom. Hosea is an intellectual study in the realm of Mercy, and Joel of Righteousness, justice, judgment and spiritual power. Amos and Obadiah are the spiritual revealers of the great Sin-bearer in Grace; and, the Conqueror over the powers of evil in the earth.

What is being studied here is the generations in Jacob in their order of development as part of the organic structure of the Bible; and the ideals followed are largely those of physical science as expressing order and law. What is felt is that the order must be definable, and defined; that the natural must throw light upon the spiritual and that the spiritual cannot be clearly understood apart from the natural. Fur-



ther, as already suggested, the student must be prepared, when any new difficulty crosses his path, to stand still and wait for light and guidance on the way. To follow the order in Genesis, blindly looking for Jacob, Joseph, Judah and Joseph in Egypt, as literal, may be true in one sense, as for example historically in the Commonwealth and Kingdom; as in the Kingdom of David and in the Restoration, and in the Coming of Christ; this would be the historical order; Joshua and Saul belong to the family of Joseph; David to Judah; the Restoration brings in the Jews, Judah under a new name. If there is reference to the generations of Jacob it will be seen that there is much pre-supposed as known; that is Jacob himself; the family of Jacob, and, Joseph as a young man. What all this suggests is that development must not be taken up with the conception that these generations are something entirely new without any pre-existence or cause; the separation is required for definition; there is something new going to be considered; but the new is already old; it has been long in the womb of time, born, alive and grown up, but men did not observe what was in the past. In the study of the Scriptures this is a common experience; thus further explanation upon this point is not required. What may be remembered as a most valuable suggestion in connection with all these matters is the words of Christ to the Jews, "Before Abraham was, I Am." If this is understood, then the way is once more clear; the search is not for Judah, as a visible development, although this in one phase is found in the Restoration; Jacob and Joseph and Judah are all living; they were in Abraham; and, before Abraham they were in the "I Am." The problems in the later prophets are a continuation of the problems of the earlier series; but the attitude of thought is somewhat changed; they are not so ideal, they are more practical and empiric; they look for the concrete, the Kingdom and the King.

The Order of development takes this form. JONAH speaks of the failure of Israel in its mission; the proud prophet despises heathen, outcast Nineveh; but poor Nineveh receives the gospel of repentance and salvation. MICAH speaks of the Kingdom that has fallen through its evil deeds and bloody ways; tells men that no city or kingdom can be built with such material; that repentance is required, and that when the Kingdom does come, it will be by the way

of Bethlehem with the lowly Saviour as King. NAHUM speaks of judgments upon the world; and, at the same time, he sees the messengers coming with good tidings and the message of peace. HABAKKUK feels the burden of the whole situation resting upon his soul; judgments must come; if no thunderstorm and no flashing lightning, then no purification of the atmosphere: the time for the Kingdom is not just yet; men must learn to tarry and watch; faith must not die in the storm; all is well, "The Lord is in His holy temple; let all the earth keep silence before Him." ZEPHANIAH utters the word of judgment upon idolaters; the worshippers of what is false; but for those who love truth and righteousness, the Lord will come and save; He will be in the midst where all is joy and singing and love. HAGGAI speaks to a people that have a God and an altar; but there is no temple to be seen; there has been Restoration to houses and lands, but the people remain poor, selfish and unblessed. What is God's purpose in Grace? Earthquakes and revolutions; the overthrow of all theories and kingdoms in all lands; and then the Man born in this great Babel world will reign as the Sign-royal of God; the Chosen One to govern all the nations. ZECHARIAH sees the Branch that possesses Divine Wisdom. The Temple of God rebuilt with the shoutings of Grace; the King coming just and lowly; but rejected and sold for thirty pieces of silver. He sees the Fountain that cleanses, and, the nail-prints in the hands; the Shepherd killed and the flock scattered; but away beyond all these there is the vision of perfect holiness and sanctification; even the Canaanite has disappeared and the land is sacred. MALACHI touches upon that age-long problem of Esau and Jacob, and the purpose of Grace in mankind. God's word to Israel is "I have loved you"; and the foolish people reply, "Wherein hast Thou loved us?" Jacob and Esau were brothers, but the Lord loved Jacob, and hated Esau. He ruined Esau's inheritance. True, is the response of Edom, we are poor, but we will return and we will build up what is desolate. If ye do, is God's answer, then I will throw down what is built up. What does the parable mean? Surely it is plain enough; the spirit of Edom is ever opposed to the Spirit of God. Edom will build only what is carnal and earthly; and to God, this spirit is detestable, to be hated and destroyed. The Lord has loved Jacob. Why? Because Jacob was so good and obedient? Certainly not;

Jacob had been just as bad as Esau, without fear or reverence; and what Jacob had done was to offer to God what was polluted, blind, lame, or imperfect; thus, as a matter of fact, despising the Name of God. This is the real controversy; it is that men have had no true conception of God, His law, His honour, and His service. It is not a question of physical gifts required to please God; it is the base conceptions of men about God that is so pitiable; and yet the Lord loves Jacob because of Him who is in Jacob; the Lord who will surely come, and that suddenly, into His temple to purge and cleanse it. These are the conceptions that underlie this series of prophets: In the physical or visible, it is that Israel is rejected as incapable of fulfilling its mission, and yet through Israel there is mercy to the world; and that no city or nation can be built up upon evil, blood, cruelty. The psychical is that judgments must follow upon evil doing; and men should try to understand this: that the mysteries of the purpose of Grace are not to be revealed in a day; it means tarrying, waiting, watching, and being faithful to duty; ever remembering that there is no real cause for fear, because the Lord is not dead; He is in His Temple; therefore let men wait in silence and patience the revelation of His Will. The intellectual and moral lessons are that idolatry is error; worshipping what is false and degraded; in the very nature of things this cannot bring righteousness and peace; these come by the way of redemption with its attendant train of forgiveness, praise, joy and love. Not restoration merely, but the vision of the Face of God in His temple in perfect moral purity in the image of God. Spiritually all this means Christ as Altar and Temple, Sacrifice and King, Fountain of purification, and the Source of all blessing, as holiness and sanctification. Not unto us, but unto His Name be all the praise, in His Temple, in Christ the Lord, the Saviour, in all nations, and for all mankind.

THE GOSPELS. It is the Gospels that give to men the complete synthesis of the Old Testament in the realm of Grace. The ancient world is synthesised into Abraham out of all the particulars of the past; and, men are called to study this unique individual, who had within himself all that men had attained unto; and it was by faith, he received all the promises bearing upon the future in Land, heir, nation, kingdom, and all nations, as blessed by God in Christ. The true interpretation of the words "Before Abraham was, I

Am," is all the more important when dealing with these questions from the standpoint of development. It reveals Christ as Cause and all that has taken place in the development of the realm of Grace are effects of His Power, Life, Spirit and Will, Mind, knowledge, purity and goodness, grace and self-sacrifice. The new order in Abraham ran its course and the issue was the Captivity and Fall of Israel; thus ending the natural and carnal development. The Restoration is another new beginning under spiritual conditions; and this development has been traced in Esau and in the two series of prophets, as the physical, psychical and moral or empirical, the search after Truth, and thus the Gospels are seen to be the fourth of this series, as spiritual. There may be many ways of studying the Gospels, but the object in view here is not analysis, it is synthesis so that the order of development may be known. In the Gospel according to Matthew, the purpose in Grace is to show that Jesus Christ comes in the direct line of descent from Abraham and the names of the men throughout the forty-two generations are given. It may be worth while for students to remember that the opening words of this Gospel are these: "The Book of the generation of Jesus Christ." Whether generation here may be applied genetically would be important, because it would bear the same meaning as in Genesis. The generations of Christ would be in Abraham down to Mary; the meaning would then be that He is the Cause of the becoming of all these sons of Abraham by descent; and, of Jesus as the Christ. Abraham was not the Cause of his own being, it was Christ, and after three series of fourteen generations each, the Christ comes in the fulness of the times. It will be remembered, as bearing upon this question that Enoch was the Seventh man from Adam. In the generations it is Abraham that appears as the Seventh; and as the beginning of a new era in history, here in the seventh generation of the generations, from Abraham, Christ is born to be King in Israel. It is the conception of the King, and the Kingdom of Israel that is the theme of this Gospel; thus the reference to Herod and the wise men; the Baptist; the giving of the law of Grace on the Mount; the power of healing and raising the dead. He comes with power as King, and thus he bestows power on His disciples. There follows conflict with those who possess earthly power in synagogue and temple; but all His thoughts, words, and works tend clearly

to prove that as Son of God and Saviour of men he did not claim authority over men in carnal things, but to set up a spiritual kingdom in the souls of men, to fit them for the kingdom of heaven. During His ministry He was subject to the common lot of mankind; after His Resurrection He said, "All power is given unto me in heaven and in earth," and He sent forth His disciples to teach and baptize men, promising them His presence to the end of the age.

THE GOSPEL OF MARK. This is said to be the Gospel of Jesus Christ, the Son of God. In the first Gospel men are to find all the particulars about the King and the Kingdom of Grace; here the attention is turned to "the Son of God." In other words men will not know what Christ is by particulars; they must realise, synthesise, and individualise Him; not merely see, but consider, His power, words of healing and of raising the dead; and His teaching, wisdom, sorrow, suffering and death. Not these things only, but also His Resurrection; the power given to His disciples; and their work in obedience to His will. In other words this Gospel is made effective, realises itself by psychical study; by comparing Christ with self; by receiving Christ into the soul by a living faith; with the hope of becoming like Him, as the High Priest of humanity.

THE GOSPEL OF LUKE. As inferred from the introduction, the special object of this Gospel is to convey information to others about the King, the Kingdom, and the Son of God. In its own place it is very important; it is a true record written by a competent enquirer, who received the information from trustworthy witnesses. There may have been many declarations, or gospels, in common use, but this one is verified; therefore, if men reject this Gospel, they do so at their peril; they reject authentic evidence, received from the true sources of information, and they set up their own conceptions, as of greater value. When self-asserting men do this, it is useless to reason with them; they are individualists who set up their own personal opinions as of higher value than certified evidence. The method of the Gospel is in harmony with this explanation; it is a careful summation of the facts, given for special instruction and guidance to those who were honest enquirers. This aspect of the Gospel story is valuable for this reason, it cuts away the very foundation of the theory that the gospels are myths, or mere gossip; the man who wrote this gospel made full enquiry into the



facts, and those who received it at that time were not fools, but sane, careful enquirers who knew the value of reliable evidence. So far as ability to weigh and understand evidence is concerned, it may fairly be assumed that Luke, and Greek and Roman gentlemen were quite equal to enquirers at the present time. But, the agnostic may reply, is it reasonable to suppose that the stories about angels and visions, the Annunciation, the Virgin Conception and the Birth of Jesus Christ, as reported, are to be accepted as literal facts. To this the reply might fairly be, that this depends upon the spirit of the enquirer; if he is of the earth and earthly minded it is hopeless to expect that he will perceive, or understand, what these things mean; but, to the believer in Christ the fact that the events are supersensuous is not a cause for doubt or denial; the explanation and the facts agree; therefore they are credible and worthy of careful consideration. The difference between an agnostic and a Christian believer is found here; the agnostic makes the physical his standard of knowledge and truth; and, he is sole judge and authority during the process of enquiry; the Christian believer does not limit knowledge to the physical and the sensuous; he does not set himself up as judge with authority; and he keeps his soul open to receive further knowledge when it is presented to him. The writer of this Gospel took good care to see that the date of the events narrated should not be open to doubt; the names of the rulers in Rome, Judea, Galilee, Iturea, and Abilene are given; and, also, the names of the two priests, the highest officials among the Jews. In this Gospel, what is known as the genealogy of Christ is given, tracing His descent through many generations, back through Israel to Abraham, to Seth, Adam and God. In the first Gospel the generations are within the narrow cycle of Abraham, after the flesh where the Cause and effects are united again with Cause; in this Gospel the genealogy begins after the descent of the Holy Spirit and the Voice that said, "Thou art my beloved Son." Here the wider circle of humanity is taken in and the whole is included in the all-embracing conception that Jesus is the Christ, the Son of God. All that this Gospel teaches about His temptation, power to heal disease, work miracles as signs, appoint apostles, teach the people, are familiar to all Christian readers; what they may not have considered is that this is a Gospel for mankind without any exception;

that it was written by an honest enquirer and follower of Christ; that it was written for a special purpose, to guide enquirers; and the evidence being certified as from the most trustworthy sources, the very least that men could do is to give it credit for being honest and worthy of careful study. This Gospel tells what men require to know about the Son of Man, who is the Son of God; it tells how He came from God, what He told men about God, how He died to reconcile men to God; and, His work being done, how He returned to God; and that what took place when He went away was that His followers worshipped Him, that they were filled with great joy, and that they continued to praise and bless God for His Son, the Lord, the Saviour, the Prophet greater than MOSES.

THE GOSPEL OF JOHN. It is well to remember here the order of development in the Gospels. The first is like the outward physical order of a new kingdom, like unto the Kingdom of David; a fulfilment of its highest ideals by the Spirit through Christ, and Spiritual. The second Gospel is a psychical work, a psychical study of the Son of God, as come to earth to destroy the works of the devil, and to set up in the earth a Kingdom of Grace in truth and righteousness. It is the Person, the High Priest, the Individual, that is the object, and the subject, of study. This is the Saviour suited for every man; and it is the privilege of every man to try to lay himself alongside this unique Man, and try to find out sincerely whether this Son of God can do him good. The third Gospel widens the great avenue of thought in this sense; in a perfectly frank way it enters into men's difficulties and explains in a straightforward narrative the necessary facts of the whole story. What then is the result of these three Gospels? They lead the enquirer onward and upward until the fourth heaven opens to view; there is the synthesis of the three Gospels, and it is the heavenly and eternal that the spiritual man seeks to study. The Son came from God and returned to God; He is the Word, that which expresses the Thought of God; He was in the beginning with God, as Cause, Life, Light, Love, Grace and Truth. To all this John, the prophets, Moses and the Patriarchs bear witness; and they testify that Jesus is "The Lamb of God which taketh away the sin of the world." He is that Ladder of Light seen by Jacob at Bethel upon which the angels of God have ascended and descended with mes-

sages of mercy and love, grace and truth, through all the ages. But men may say, if all this is true, then why this roundabout way of revealing such divine truths? Why should Jesus give the signs of water turned into wine, the new birth, the water of life, healing from paralysis, opening the eyes of the blind, and raising the dead, to men, when He could teach them plainly heavenly things? Could He? The fact is plain that He could not; even His disciples did not understand His parables. Thomas stumbled about the way; Philip wanted to see the Father with the eyes of sense; and Jude, or Judas, could not comprehend the difference between manifestation by the senses and manifestation in the Spirit in Grace and Love. He had many thoughts He wished to teach them, but they could not understand, thus proverbs and parables are the vehicles for His thoughts; and not until men understand what parables mean will they plainly comprehend the thoughts and words of Christ. It is in this Gospel that men breathe the atmosphere of heavenly parables; how the parables will be understood depends upon those who hear; some will enjoy the earthly story; others will try to get at the psychical truth it contains; others will play with the words and criticise the forms and the moral limitations; and some will say to themselves, How wonderful are His thoughts, the ideal forms, the exquisite fitness of expression; but the Divine Wisdom they contain is heavenly, and only those who live in the fourth heaven may expect to understand Him. Of all the absurd infatuations of men, none greater, more foolish than this, that an earthly man, a psychical student, a critic and practical thinker should be able to measure, comprehend, limit, Christ; a more complete proof of depolarisation of spirit and dia-magnetism of mind could not be given; it is as if a tallow candle, if it could think and speak, would say to the sun, "Please stop shining. Do you not see and understand that I am now the light of the universe." In a true and real sense, the Gospel of John reveals heaven to men; when men receive of His fulness, then grace is responsive to Grace; they do not see God; but they see the Son of God, and the Heart of the Father, as declared by Him for the Salvation of Mankind.

#### ACTS OF THE APOSTLES TO II. CORINTHIANS.

Falling back upon the order of development in the Beatitudes for a moment, before taking another step forward it

may be well to emphasise the relations of the Gospels to the first four Blessings. Blessed are the poor in Spirit, for unto them Jesus reveals the kingdom of heaven. Blessed are they that mourn their sad condition ; there is ample comfort and consolation in Jesus, the Christ, the Son of God. Blessed are the meek, the teachable, the honest enquirers ; they have the promise of a great inheritance, even the earth and all it contains. Blessed are the men who hunger and thirst after all that is true, right and gracious ; in Jesus Christ they will find the fulness of God, and they shall be filled. The next Blessing is that of mercy for the merciful ; and this is the burden of the lesson that is contained in this portion of the Word of God. What men have to realise here is that in the Gospels a development is revealed that transcends the rational conceptions of men, they form the fourth of the series in the new order ; and, as the fourth, they are heavenly not earthly ; therefore, it is utterly useless for men to try to measure, or limit, them by earthly standards of thought. The fourth Gospel is the fourth of the third series, and it can now be seen in what a wonderful way it fulfils this conception in the order of development. What has to be stated about the Acts is that this is the beginning of another four-fold series ; the past has been fulfilled in Christ as seen in His Gospels ; and the age that now opens is that of the Work of the Holy Spirit in revealing Christ to men. Here the order followed is similar to that in the Gospel of Luke ; it is a letter from one who was well acquainted with all the facts personally, to a friend, conveying to him the information required. The Lord Jesus was seen alive after His passion for forty days, at intervals, of which infallible proof could be supplied ; those who saw Him enquired about the Kingdom and were told that the Restoration was not the important matter at that time ; but that those who received the power of the Spirit would be required to act as witnesses of what they had seen to all men in all nations. The method of the coming of the Spirit with power is related, with the effects that took place in Jerusalem, in Samaria, at Damascus, Antioch, Cyprus, throughout Asia Minor, Greece and Macedonia, and the end of this Story of the Mission of the Spirit to the World is the presence of Paul, as a prisoner in Rome, dwelling in his own hired house, “ preaching the Kingdom of God and teaching

those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

THE EPISTLE TO THE ROMANS. The Acts may fairly be conceived as the visible or physical manifestation of the work of the Spirit in the world; not the whole world, but from Palestine to the Capital of the world empire in Rome. This letter, as well known, is the great psychical work of the Spirit, from Paul, the servant of Jesus Christ, about his Lord who had been declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead." The Epistle deals with the problems of righteousness by the way of Grace and faith; with sin, ungodliness in its manifold forms, convicting Jew and Gentile of their iniquities; and proving that law, Roman or Mosatic, could only convict and condemn sinners. The Way of Salvation is that of justification by faith in Jesus Christ; and it is this great truth that underlies the ages of patriarch, law, kingdom and prophets. A man is made just in God's sight not by moral works, but by faith; it is faith that brings forgiveness, peace, hope, patience and experience; this is the way by which the Holy Spirit sheds abroad in the hearts of men the love of God. Sin and death came through Adam; life, righteousness and blessing through Christ. Law is a temporary expedient used for education and condemnation; it is the way of experience by which sin is known to be tyrannous, hateful and cruel. By law sin is known as the way of degradation, leading to death; whilst Grace is God's gift to mankind for eternal life in Christ. The law, method, or order, of sin, is that of the subjection of the spirit to the carnal; the beast enslaves the man; grace comes to set him free, then there occurs that internal warfare of flesh and spirit which the Apostle so fully explains. The result is that the serpent's head of sin is crushed within the soul; the man awakens to manhood, to the spiritual life in Grace; there is freedom and rejoicing in that love of Christ which redeems from all evil; which gives a new heart and right spirit; which comes with such spiritual power, that no creature is able to separate the regenerate, renewed, and restored child of God from that love of God which is in Christ. These are the high ideals in the Spirit; the result is love for the brethren, pity for the fallen and the outcast, and a life conformable to the Gospel of Christ.

I. CORINTHIANS. In the Acts there is the visible work of



the Spirit as seen by men in the world. In Romans there is the work of the Spirit in the soul of the individual. In this Epistle the keynote is that of the Gospel of Christ, as the Divine Wisdom, as compared with the wisdom of Greece. In plain words it is a comparison of the thoughts of men at their best, and the results as seen in strife, pride, conceit and vain glory, with the Divine Wisdom by the way of Grace, and the Cross of Christ. The wisdom of man is like a house without a foundation; the Wisdom of God is like a house built upon a rock, and that Rock is Christ. The wisdom of this world may try to excuse, or explain away, impurity, idolatry, and other forms of sin; the Spirit brands them as infamous, what ought not to be permitted in the Christian body, for the simple reason that they are evil, they are not subject to the laws of Grace and morals. The Spirit would remove all that is evil out of the Christian body; and, to take the place of these there are all the gifts of the Spirit in Grace and love. The Purpose in Grace of the Spirit is not limited to the Gospel and its propagation among men; to its convicting and renewing power in the Soul; it goes on to complete regeneration by the gifts of the Spirit, and to the Resurrection and the life Eternal in Christ. It is a struggle, a warfare, but at the end life has destroyed death; sin has been destroyed, the grave is empty, and the victory is complete through our Lord Jesus Christ.

II. CORINTHIANS. This Epistle is peculiar in this sense, that it is a revelation of the work of the Spirit in a human soul under the most adverse conditions, and what is remarkable about it is, that the Spirit neutralises all the other experiences of life and changes them into blessings. It is a book of paradoxes; of differences that worldly men cannot reconcile; it is the eighth Blessing, that of suffering, and the curious thing is that the man is living in the earth and his spirit is in heaven; his body is subject to pain, but his head is in heaven, above all the troubles and trials on the earth. Thus the record is comfort and joy in the midst of sorrow; death dogging the footsteps, and life ever giving deliverance; the spirit is as if limited by a veil, and yet there is freedom and knowledge; the light affliction is for a moment, but the weight of glory is eternal; the earthly tabernacle is going to be dissolved and the house from heaven put on; there is suffering and glorying; pain and

prayer, with patience and the will to suffer gladly, because this is the Lord's Will. Who can understand such things? Not the earthly man; not the psychical enquirer; not the wise men of this world; this is that strange fourth heaven of which men have heard; it is actually in their midst even as Ether or Electro-Magnetism; it is to be able to be the master over all forces and conditions that is the mystery of this fourth world. Is it not reasonable to expect, seeing it is ever recurrent in so many forms, that Christians will one day make the great discovery, not only how they may enter this good land, but also, in what way they will in this way overcome their enemies?

#### EPISTLES, GALATIANS TO COLOSSIANS.

The series from Acts to II. Cor., the enquirer will observe, has one thought kept in view throughout; it is that the Spirit of Truth is taking the things of Christ and revealing them to men; and this is done in a fourfold way; openly as in the Acts as a physical revelation; psychically as in Romans; intellectually, morally and spiritually in I. Cor. as in empiric order; and, in II. Cor. spiritually in Grace as the universal Christian experience in those who live in the Spirit. This means that the whole series is an objective study, in this sense that these are all the particular facts by which the Spirit supplies to all enquirers the spiritual revelation of what they can see spiritually. If this is understood, then there will be preparedness to consider the next series, as psychical, a direct revelation to, and in the soul. GALATIANS strikes this keynote; there is the salutation of Grace and peace from the Father and Christ the Saviour, as the Sacrifice and the Deliverer, according to the Will of God from the world powers of evil. Then there follows the note of marvel, that men should fall from the Grace in Christ into a kind of Gospel of Judaism that could not, in the nature of things, bring forgiveness and peace. The Gospel is not derived from Judaism; it is not the religion of the Jews, plus Christ; it is the revelation of Jesus Christ, as transfiguring all the forms of Judaism; as taking the complete spectrum in all its particulars into Himself and changing it into Light, Grace and Truth. It is not Paul improved, to become more like Christ, something in advance of Mosaism; it is the revelation of the Son of God in Paul; and of men seeing this revelation and glorifying God in him. With the line of

thought that illustrates this conception, Christians are familiar; it is not law, plus Grace; it is Grace opposing Mosaism as inefficient, as tutor to an heir during minority; it is Hagar and Ishmael as contrasted with Sarah and Isaac; the freeman as compared with the bondman; it is the flesh persecuting the spirit; and the Spirit of Christ says, "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman."

EPISTLE TO EPHESIANS. The individual psychical experience, after the departure of the Ishmael spirit, is the realisation of the great truth that all blessings, in all heavenly things are in Christ; and that those who possess His Spirit are chosen, predestinated into the adoption of children, to the praise of His Grace. The result following from such blessings is nothing less than oneness with Him in all His greatness, glory and wisdom. Being raised from the dead, He is at the right hand of God, far above all creatures; all things are under His feet, and He is head over all, for all His redeemed followers; they are His body and He is the fulness of all in all. Christ being thus exalted, what follows is the new life, quickening, resurrection from the death of sin, and a raising up, that is an exaltation to what is heavenly in Him. This revelation must exclude all boasting on the part of men; there is no room for it, no fitness; to be thus saved is Divine Grace, by the way of faith; and, for men to boast that they can save themselves by their works is to try to ignore Christ and to fail to understand the Divine way of reconciliation. Peace being proclaimed through Him to all men by the Spirit, there is access to the Father; and all distinctions as to class or nation are abolished. Christ is the Foundation Stone of the Temple of God; and this unique, most wonderful building, in a man, or in mankind, is that God might dwell therein by and through the Spirit. This is the high ideal; and it is this that the Spirit of Christ sets up before, and in, every man. What follows is to cherish the ideal; make it a cause for study and effort, and thus advance in the knowledge of the love of Christ, so that the soul may be filled with all the fulness of God. Life only is not the high ideal; it is to walk worthy of the divine vocation in the right spirit, in love and truth; it is obedience to duty and affection; it is going forth to the conflict fully armed and serving as a good soldier of Jesus Christ under all conditions.

**EPISTLE TO PHILIPPIANS.** The keynote to this epistle is that of communion and fellowship in suffering and service. It is, in the face of difficulties, even where the brethren do not see eye to eye, to expect and be assured that what seems to be evil will be overruled for good through prayer, and the blessing of the Spirit. This is where there is psychically, not so much the feeling of pain, or of disappointment; it is a kind of weariness of the struggle; the earthly is losing its power of attraction and the heavenly is drawing the soul heavenward. It is a strait place; earth and heaven are very near to each other; to sleep would be to rest in Christ at home; but to abide in the flesh for the good of others, this also has to be considered. It is Christ and His Cause that must be placed first; and this means that the saint has to impress upon his friends, that it is given to them, not only to believe on Christ, but, also, if need be, to suffer for His sake. How beautiful the gentle spirit of the aged Apostle; how forgetful of self; how anxious that his companions should find consolation in Christ, comfort in love, and fellowship in the Spirit. No strife, no vain glory among the brethren, but lowliness, brotherly kindness, the mind of Christ, service and sacrifice for His Name's sake. No foolish ideas about perfection, but the desire to win Christ, to be like Him, to know the "power of His resurrection and the fellowship of His sufferings being made conformable unto His death." With the saint the desire is to attain, to apprehend, to forget the past, to run the race and win the prize. To have the conversation heavenly, to look for the coming Saviour, and then to find the fashion of the body changed by that power which He possesses that is able to subdue all things unto Himself.

**EPISTLE TO COLOSSIANS.** The key-note to this Epistle may be found in the words, "Your love in the Spirit." This causes prayer, and the desire that there may be fullness of knowledge of the will of God in wisdom and practical spiritual understanding; a worthy walk, a faithful life of work, strength, patience, long-suffering and joy. Truly there is cause for thanksgiving for the inheritance, for deliverance from darkness, and for translation into the heavenly Kingdom of Christ; because, it is in His death that there is redemption and the forgiveness of sin. It is in this Epistle that Christ is revealed as possessing universal supremacy. He is the Image of God, the Invisible; the



Firstborn, the Creator; the Head of the Church; the First-born from the dead; the pre-eminent One in Whom all fulness dwells. He made peace by His death; and He reconciles all things in the earth and heaven. The mystery of the ages is Christ, the Saviour; and this mystery, as the revelation to the Gentiles, is Christ in man, and in mankind, as the hope of glory and of perfection. This is the ideal, that in Christ there is hidden all the treasures of wisdom and knowledge. If then, this is the supreme psychical ideal in the realm of Grace, what folly it must be for men to depart from Him, and amuse themselves with what is rudimentary, what is of tradition, or what is mere human philosophy. "In Him dwelleth all the fulness of the Godhead bodily." The perfect resurrection life is in Christ; therefore His followers should seek after the heavenly things. They are to count themselves as dead to this world; to remember that their life is hid with Christ in God; and that when He appears then His followers will appear with Him in His glory.

#### THE EPISTLES, I. THESSALONIANS TO PHILEMON.

What has been conceived as the psychical revelation of Christ by the Spirit of Truth must surely be accepted as the high-flood mark of Spiritual Revelation; men may well stand upon this Mount of Transfiguration, and, looking round the horizon of the world, ask if there is anything to be compared with this in any religion; or if men can conceive anything more wonderful than this revelation, manifestation and glorification of Christ? In I. and II. Thessalonians it is instinctively felt that there is a new departure; the full revelation of Grace and Truth has been made known by the Spirit; the Gospel of Salvation and all that it means is in the hands of men; thus the problem yet to be worked out is, What will men do with it? Now is the great opportunity for mankind; now may their intellects soar to the highest heavens, and their moral natures through grace become more than angelic; this is where empiricism could win its laurels and enter into the inheritance that has been so fully revealed. The visions seem to fade away; the Epistles become prophetic; the outlook is far from hopeful, and the first question that may be raised is this: If another possible fall from Grace is imminent, will the issue be to follow in the footsteps of the Jews who killed the Christ, their Messiah, their prophets, and had chased out from



among them the Apostle who had carried the glad tidings of salvation to the Gentile world? This is something like the brooding spirit in this section; it is not occupied with new and great revelations, but with anxious thoughts about the faithful and the obedient life; to allay fears about those who had fallen asleep in Christ; and to encourage the hearts of Christ's people by the prospect of His coming again in His glory. But this hope ought not to cause any relaxation in the faithful duties of life; the times are in God's hands; the seasons and changes are according to His appointment; therefore prayer, patience, and vigilance are constantly required until the day of Christ's revelation in glory. In opposition to this revelation and coming of Christ, there is to be looked for the manifestation of "the man of Sin," the consummation of wickedness; and here, in prophetic signs, men enter upon the new era of Grace to work out their own Salvation; to welcome Christ; or, to be swept into the horrible Kingdom of "the Man of Sin."

I. & II. TIMOTHY. These Epistles may be conceived as pastoral in this sense; the Apostle, the Servant of Christ, the mouth and hand of the Spirit, has to convey to an individual person, a son in the faith, the charge and the great trust for mankind, that is involved in the very conception of the Gospel of Salvation by Grace. Such individuals, so entrusted with such a treasure, ought to understand what is meant by law and the right use of that term: The law here is not the Divine Order; it is as Mosaism or as penal laws in a State; it is what defines evil-doing; and, what results will follow transgression in pains and penalties. Even such a law is good when used lawfully; it is the schoolmaster, the policeman, the executioner; it is what is lawful for a purpose, for the restraint of evil. Law in this sense is not meant for righteous men who conform to Moral law. The fact, however, is plain that all men are under such laws; this proves clearly that they are fallen below their moral status and that they are sinners. The glory of the Gospel, as worthy of acception by men, is that "Jesus Christ came into the world to save sinners." This is the service of those who are the custodians of this great treasure; it is their privilege, their duty, their glory, to tell men that Christ came to save sinners, even the chief among them; thus men must not in any way try to limit their commission. There is another saying worthy to be received and remem-

bered; it is that the servants of Christ are to labour, suffer reproach, and trust in God, the Saviour of all men, but, in a special sense of those who believe in Christ. Perilous times will surely come when self-asserting men will make manifest their evil thoughts, words and deeds; the godly will suffer persecution; but, they possess the sacred Scriptures which can make men wise unto Salvation; and, the Scriptures are the inspired Word of God, to be used to make the servants of Christ perfect in all good works. This charge is laid upon all the servants of Christ, in the presence of God, that they be faithful in the preaching of the Word, at all times and under all conditions. If standard-bearers fall in the conflict, then let other faithful soldiers take up the standard, in doing so they are doing their duty; and when the conflict is over there will be a great reward, even the crown of righteousness to be received from the Lord, the Righteous Judge.

THE EPISTLE TO TITUS. The message to Timothy has in it the personality of Paul, as the Servant of the Spirit, to one individual, as representing every individual who is a true soldier of Christ. It is the man first, not the Church; the servant, not the official; the person bearing a special charge and not the general pastor, or minister over a congregation of Christ's people. This order is important, it throws the man back upon himself and Christ; it is for him to be loyal and true, although there may not be another true and faithful man on the face of the earth. Personal responsibility to duty, to obligation, to privilege, to loyalty, to the Saviour and King cannot be forgotten; without this there is no living Church; the mere organism is a dead thing ready to become disorganised and return to dust. It is, however, true, and to be remembered, that the servants of Christ are elected and selected for their work in an organised body which has at its heart the hope of eternal life and the promises of God for mankind; and every Christian pastor in charge of a congregation ought to realise how important his position is at the very centre and heart of a people, and how much depends on his efforts in maintaining true doctrine and the Christ-like life in his flock. The man, the family, the congregation, the many united congregations, the whole Church of Christ, this is the organised conception of the means to be used for the conversion of the world to Christ and to bring all men into

the Kingdom of Grace in Christ; about this men do not seem to differ; where they go astray seems to be in the organic forms they prefer, as imperial, national, republican, or democratic. These names suggest the spirit that animates churches; they are degraded earthly ideals, with doctrines that may be satisfactory, but with the life so permeated by the moral, or ethical, earthly spirit, that the Christ-like ideal seems to vanish away from the lives of the people. What the Spirit gives as another faithful saying is that all those who believe in God should maintain good works; and that they should avoid foolish questions, contentions, strivings about law and order, and heresies; because all this is vain and unprofitable.

THE EPISTLE TO PHILEMON. Is there then an ideal of a Church of Christ to be found in the Bible? If there is, What is its form? Is it Rome, Lambeth, Geneva, or any other great ideal that men are called upon to accept, and therein to worship? It is the Spirit in the Church that is the great reality; Rome or Geneva, or any other visible organised body may become organised centres of idolatry and render service to the devil. Wherever the Spirit dwells in an apostle of grace and truth; where poor runaway slaves are received in the Name of Christ; where there are those who are beloved fellow-labourers, fellow-soldiers, such men as the dearly beloved Philemon, with a household as a Church, that is the true Church of Christ, in any family, city, nation, or throughout the world. It is the Grace of the Lord Jesus Christ, His Presence, His Spirit in love, that counts; anything else may, however great, powerful, beautiful or hallowed by tradition; be only the husk that is ready to perish, so that the life of Grace, and the Love of God, may live and be the means of salvation for sinful men.

HEBREWS TO III. JOHN. The order of development in the revelation of the realm of the Spirit has been suggested as physical, with visible particulars; as psychical and individual in great conceptions of Christ; as general as applied to a church, to ministers, and to the people of God, the flock over which Christ is the Chief Shepherd. In this section there are another series of ideals; and they may, in a sense, be said to be the highest that men possess. Not higher in their ideals than in the second section; but higher as the realised truths that have been received into the souls of men and expressed by them. It is not easy to grasp the

ideal here; if it is suggested that this is as the fourth heaven of the Spirit's work in revealing Christ to earthly-minded men, to empiric thinkers, they will say that they do not see any difference in the method of revelation. The conception may be realised in this form; the company into which the enquirer enters is a very select one; there is a great Hebrew Student and Seer; James, the servant of God and of the Lord Jesus Christ; Peter, an Apostle of Jesus Christ; and John, the beloved disciple. There are also present, but not visible, the Son of God, and His Spirit of Grace and Truth. This it will be observed is the true Church of all past ages; it was before Abraham, Moses, Elijah, James, Peter and John. They are all in it, Gentile, Shemite, Israelite and Christian, and what may seem strange to sectarians, they are all the best of friends; and they are all the humble, faithful, obedient, loving servants of their Lord and Saviour Jesus Christ. The shading of their spirits differ; but in this they are all agreed, that the highest, sweetest and best name for God is Love; and, when John asserts that this is the fundamental truth that underlies all truth, they respond with a hearty, unanimous Amen. This is the result of Revelation in the Word; it is the rich, ripe fruit of human experience; men have seen, received, experienced and reasoned in a thousand ways about the problems of history, the Bible, and the last word at this stage of development is that no matter how manifold the experiences of men have been; if they would develop to this stage, then there could not be any other result for them than this, that the men who confess from the heart that Jesus is the Son of God, God dwelleth in them and they dwell in God. They know and believe the love that God hath to them, that God is Love; and, all who dwell in love dwell in God and God in them.

THE EPISTLE TO THE HEBREWS. In this Epistle the writer expresses the thought that God has revealed Himself to men in diverse ways, by the prophets, and by His Son. This Son is the Heir of all things; the Creator, the Ideal Image of God, the Sustaining Spirit; and, as Saviour, Christ is above all creatures in the universe, the Man Jesus Christ. He is the Apostle revealing Truth; and the High Priest as Intercessor in Heaven. Moses and Aaron, Law and ritual, are servants in His House. In a new, and higher sense, the Land and Rest have been made known to men through



Christ; let them therefore not err through unbelief and thus fail to enter in and possess the spiritual inheritance. If there is a Fall, then men in their need will find that Christ is the perfect High Priest; He has fulfilled all that is necessary for salvation; therefore, the chief requirement of all men to attain to the blessed life, is that they have Faith in Christ, as Seed, Promises, King and Saviour; this is the one living way of salvation, and there is no other. It is Jesus that is Author and Finisher of this Way of Life. He made it, and walked in it, bearing Cross and Shame; but, all the time there was a great joy in His heart; He conquered, and He reigns at the right hand of the throne of God.

THE EPISTLE OF JAMES. This apostle, when writing to his own people, did not enter into these particular details, in connection with the Hebrew faith. His position is that of the individual making known the truth that Faith had attained to a great victory by His Master, thus there was no longer cause for fear as to success. There would be trials and temptations, but through faith, hope, and patience, they could be overcome by waiting upon God for the Spirit of Wisdom. This truth had to be realised, that all men are brethren; and that there is one royal law by which they ought to live, that of love. It is love that ought to reign in the mind and heart; it is love that is instinctive with good works. Without love there may be manifold expressions of faith; but if the heart is dead and cold, then faith is lifeless; it is that of mere intellectual particulars, and there is no living body and no pulsating heart. Life and love are indispensable if there is to be responsive action between God and the soul. Even as a body is dead without the spirit, so faith, as opinion, without the heart of love and good works, is dead. The reasoning here is like the great truth in physiology; the heart and its system of blood vessels is not greater or to be contrasted with the nervous system; they are both required; if there is no nerve power the heart will stop its action and the body will die, but if there is no blood supply and the nerve power is lost, then the result must be death. Life is Love and Faith in harmony; it is good thoughts, good words and good works; thus in the well-balanced life of faith, hope, patience and love, are required for the perfect life in Christ.

THE EPISTLES OF PETER. In these epistles there is the



stretching forth of the hands to strangers far from home. Being the elect, through Grace, they are no longer strangers, but one family united by the new and loving hope that had come to them through the Resurrection of Christ from the dead. They are heirs to the Inheritance in heaven prepared for them. Christ is the only Foundation upon which their hopes are built. He is Example and Sacrifice; and in Him the prospects for the future are as bright as they can be in the dark night that surrounds mankind. What Christians have to realise is that what seems stable is really the changing, mere appearances not to be relied on; thus what they have to look for is the new Heavens and Earth, and the coming of the reign of righteousness in the earth.

THE EPISTLES OF JOHN. It is not necessary here to call the attention of enquirers to John as the apostle of the spirit of love; the mystic thinker who thinks in the universal concepts of Word, Life, Light and Love. He lives in the fourth heaven; and thus to him the things that appear to others as empirical, or as matter of experience, are seen as they are in the light of the electro-magnetic universe. This world of thought is as true to him as the worlds of practical duty and intellectual relations are to James and Peter; they grope in the darkness after what they wish to discern; he is in the Light, and the light is in him; he is in the Life and the Life is in him; he loves and he lives in the Divine Love, in the Father and in the Son. This is all very mysterious, deeply interesting and wonderfully instructive for those who are being prepared to enter the same university. The peculiarity of the position is that whilst John tells men plainly that, like Jacob Boehme, he sees into things as they are, and, as they exist in himself, they think he is a dreamer of dreams and not worthy of a moment's serious consideration. It does seem past comprehension that any man should be able to say that "God is Love; and he that dwelleth in love dwelleth in God and God in Him." Still there is truth in the thought, because if men think seriously about the matter, it is the same with all the cosmical principles. God is each one of them; men dwell in them; and they dwell in men. The essential is known, or revealed, by the particulars; it is the particulars that are the relations; if the relations are known by experience, and by intuition, then it will be the same with gracious Love, for this also is a realm of the Divine Spirit into which men are permitted to enter. Why

do not all men enter this fourth heaven of the Spirit? It is said they cannot do so because they have fear, or because they are moved by hatred in some form. It is perfect love, as perfect light, that casts all shadows out of the soul of men. This is the strange Gospel taught by John; and what is strange and true, he alone, of all the disciples, rests his head upon the bosom of Divine Love in the Man Christ; and what the pulsating heart said to Him, ever repeating the same words, was this: "God is Love." "God is Love." This is the true God and Eternal Life, "God is Love."

THE EPISTLE OF JUDE. What more could God in Christ have done for men above and beyond this marvellous revelation found in the Epistles, Hebrews to John? What He actually appears to have done is this, He takes these men, or their letters, and He says, now tell all men what your knowledge and experience of my love amounts to; be my witnesses and friends, and give the word of testimony that will live for ever. This is the plain meaning of the section; this is school no longer; it is home, and dear friends, with those who looked for the Coming in the dark night before the personal Incarnation; those who were the disciples, who were with Him in the sacred Mount of Transfiguration and perceived His glory; who were with Him in the Upper Room at the Last Supper; in the Garden of Gethsemane, at the Cross, after the Resurrection, and who saw Him ascend into Heaven. More, they had seen Him coming again, by His Spirit in Power; and what His Spirit did by the Apostles and the early Christians, when the Kingdom of the Spirit was established in the earth. This was still necessary, that a watchman be left to stand in the great highways of life and warn men as to the future and the dangers that were imminent. This is something like Jude's position; he stands close to John on the one side, and to the great Revelation given to mankind; and he is Christ's servant and the brother of James, greeting the faithful with mercy, peace and love. His message is brief, but full of meaning; his leading thoughts to all Christians are diligence in attaining to the knowledge of the Salvation that is now the common heritage of all men, and resolute hearts to contend for the faith, because there is the risk, the possibility of another fall from Grace in this new order set up in the midst of mankind. What he lays emphasis upon in his letter is that men should

seek to gain experience and wisdom from the past ; because what had been written was for education and warning. When Israel left Egypt guided by Moses, there was a Fall, and those who had been redeemed perished in the Desert. The Angels fell from their high estate through pride. Sodom was destroyed because of its gross sins. There had been a great conflict in history between One like God, and the devil ; and that Angel in His Grace and Patience answered the adversary with these words, " The Lord rebuke thee." Therefore Christians ought to be careful, thoughtful, and not greatly troubled by mockers and scoffers. The important matter in life is not to revile when reviled ; but to keep the soul in the atmosphere of love, looking for the mercy in Christ that leads to eternal life ; ever remembering that to rest upon the arm of flesh is the way to fall ; and the way to keep from falling and to attain to perfection is to trust, and rest upon " the only wise God our Saviour " ; and to Him " be glory and majesty, dominion and power both now and ever. Amen."

THE REVELATION. It must be quite plain to enquirers that this book is not, and is not meant to be, like any other book in the Bible ; it is not history, experience, empiric reasoning or conscious personal realisation of the Love of God in Christ ; men call it an Apocalypse ; the writer of the Book has only one explanation to give, it is seeing "*in the Spirit.*" When John in his epistles writes about Light, Life and Love, those who love are able to say that they are able to discern what he means ; he speaks to their souls and their souls respond to his thoughts ; there is mutual light, life and love. Here it is not so ; and it is useless to try to conceive that it is so, the worlds are not the same. In the world of love, what is beautiful, true, good and gracious, as earthly, can be seen ; that is to say, all that is symbolised by electro-magnetism and physiology ; by the electric light and the perfect functions of health are seen and realised. Here it is different, the earthly is left behind ; the man is found in a little islet in the great universe of thought and emotion, and suddenly, he cannot explain how, there appears " the Revelation of Jesus Christ." Not a man, but One like unto the Son of Man, in a glory that can only be expressed by symbol forms. This is the supreme thought to be received ; and when it enters the soul, even of a saint like John, the revelation is so wonderful, that he expresses his

feelings thus: "When I saw Him, I fell at his feet as dead." Here is the remedy for all foolish conceits and high-mindedness; it simply overflows the soul, and there is no life left in it. The man does not talk about his Brother Christ, stand up in His Presence, and give Him a welcome; the contrast is too awful; in fact, there is no place for contrast, the Christ is all-glorious beyond comparison; the poor man is as if he were dead. This is true insight; let men ponder upon the vision; it is the one that men require; it is scientific, because it is a glimpse into the world of true relations. To take another step forward in this world of thought, it may be safe to assert that it is by insight that there is foresight; the soul has to be educated how to see; when it receives insight, there will follow the endowment of foresight. Light and Life go together; in this Book the Light is Christ, and those who are alive "in the Spirit" will see the light of truth in His Light.

It is not proposed here to consider this Book in the light of the Method of Christ; but, simply to follow the method of the Spirit which is here indicated as insight and foresight. What may be called the physical, means here the world seen by the seer; of necessity there must be the background of forms, else the vision would have no meaning. The Christ is seen by those in the Spirit in His glory; and He has been thus seen by many men and women in past centuries; but to those who are unable to see the heavenly vision of Christ, to them there is given the vision of the Churches, the Angels, and all the symbols which give fitting expression to what these mean. The Churches are represented as seven; the conditions in which the Churches are found spiritually are described; and, it may be conceived that the vision of the Churches is a fair representation of what all the Churches have been during the Christian age. Along with this view of Christ, as in a true sense in all His Churches by His Spirit, there is the vision of the living Christ in Glory in heaven, with the Book of Destiny in His hands; and the opening of the seals, representing the events in history. There is another "little book" seen in the hand of the Angel, the Christ; the seer receives it, and eats it up; it becomes part of himself as the means of teaching the many peoples and nations of the earth; he has become a prophet.

THE PSYCHICAL portion of this book deals with the Temple and its measurements, including the altar and the worship-



pers, and special attention is called to the two witnesses; the two olive trees and the two candlesticks; they appear to be one, and they have one voice, as witnesses. What takes place is that they possess power; they finish their testimony; the Beast kills them; and for three and one-half days they are trampled underfoot as dead; there is a Resurrection and Ascension into glory in the face of their enemies; and, at that very hour there is an earthquake and men give glory to the God of heaven; the saints adore and worship, and the Temple of God is opened in heaven. The Companion Vision is known as "a great wonder in heaven," and it takes the form of "a woman clothed with the sun, the moon under her feet and upon her head a crown of twelve stars. This glorious being brought forth a Man-Child, the ruler of all nations; and the child was taken up into heaven as the Priest-King to the throne of God; but the woman remained upon the earth and was persecuted by the Dragon of Evil.

THE INTELLECTUAL AND MORAL portion explains the rising up of the Beast out of the Sea in all its wisdom and power; it is a blasphemous beast, a tremendous power in the earth; he fights with the saints and overthrows them, and attains to power and dominion over all nations. All peoples worship him except those whose names are found in the Book of Life, of the Lamb slain from the foundation of the world. These are great sayings; truths of great importance; if men hear them let them think what they mean. If any man will lead in the way that goes to intellectual thralldom, then into that thralldom he will go; and, if any man appeals to the sword he will perish by the sword. This is the engima of the ages; this is where the wise and strong men are always baffled; they are the knowing ones and the strong ones; but they are doomed to failure. This is the glamour that surrounds the beast; and, it is only by the patience and faith of the saints that this is seen to be true, and cannot be anything else but true. There is another Beast that uses all the power of the first beast; he looks like a lamb, but he has the voice of a dragon; the absolute power and authority of this beast must not be questioned upon pain of death; he has a mark which he puts upon all his slaves and those who are wise will discern this beast by the number that is man, and that number is 666. If 6 is a bad man, then 66 will be a man eleven times worse; but if the demon of evil becomes many times worse, then that is something like



what is meant by this terrible beast, in a man; in a nation; and in a power that claims imperial universal right to reign over individuals, kings, and empires.

THE REALM OF GRACE. The seer looked away beyond the beasts and their empire, and, lo! he saw a Lamb Ruler in Zion in the midst of His followers, and they had the Father's Name written on their foreheads. It is the conflict between the Lamb and His followers, with the beasts and their followers, that is the subject of history; it is by His Grace men live and die in the faith; rest from their labours, win victories. It is through His wisdom that men are instructed as to what the two beasts mean. It is when He exerts His mighty power that Babylon the great is cast down; and when the final victory is gained, He will appear on the pure white horse of peace, coming out of the open heaven; and then all men will know that He is the Faithful and True; the Just and Righteous Judge. He will reveal the new Heaven and Earth to His followers; they will see them in all their beauty and glory; they will be the children of God; He will dwell with them and be their God; and then tears, sorrow, crying, and pain will pass away. This news is so important that the Revealer says, Write them down, and understand that they are the infallible words of the True and Faithful.

This may be conceived to be a glimpse, by the method of the Spirit, into that strange world that is "in the Spirit." What may be inferred is that it has a well defined order that is spiritual, higher in its order than any other part of the Bible, but still to be conceived in terms of order and law; of the methods of Christ and of the Spirit. If anywhere, men may be warned here against narrow, self-asserting interpretations of this mysterious Book. It is the summation of the whole Bible and of history; it is the glorified Christ in His realm of Grace and Glory. The meaning may be expressed in this form; the Revelation is the last Word in the Bible to men; but the Revelation was in the Bible in the Seed in Eden; it has been in every stage of development; it has been the power, as Christ, behind every development; therefore the Purpose of Grace in Christ is the all important conception, as in the Bible, before the Foundation of the world. In the Vision of the Ideal Woman and her Man-Child Son, what is conceived as the Incarnation of Christ is dealt with as if it were a very limited time; the earthly is

as something very little as compared with the heavenly; it is noted as the cause of the Ascension of the Son, and the persecution of the Mother. In studying the visions, following the method of the Spirit, what has to be remembered is that the visions are not in one historical time and order, and that they follow on consecutively; rather, they are to be viewed cosmically as pre-existing and co-existing; and yet being developed in order and according to law. It may be difficult for the enquirer to grasp what is meant by this; yet the analogy is very near to every man; it is the history of his own being; his conception, life in the womb, birth and history. Thus the conception here amounts to this: if a man would enter into the Spirit in the realms of this Book, he would require to know, in scientific order, all his own history as fully as he could learn it from Science; the same line of thought, guided by Christ and His Spirit, would require to be applied to the Bible, and to Nature in the widest sense, and the final Synthesis, from that standpoint is the Book of Revelation. But it may be said that this is the method men have been following of late years to find their ideals in science and philosophy, and the reply is that this is certainly true. It is, however, a truth of such supreme importance that men have failed to see where they were being guided; and they seem to be unable to grasp the meaning of the Revelation. To put the matter in words so plain that they can scarcely be misunderstood: it is the Holy Spirit of God Who leads all scientific workers and thinkers in the teleological paths of science; and, if they suppose that their work is going to end in chaos, then they are blind indeed. Every scientific road leads direct to ideals; every scientific thought is an ideal; all ideals converge into the perfect Ideal, and that Ideal is Christ. It is possible for solitary scientific explorers to fail to see this truth; but it is simply impossible that philosophy, or theology, can find any other issue, if, as true thinkers, they conform their thoughts to the truths revealed to them. It is the conception of what science truly means that is condemning and destroying the agnostic philosophy; it has no foundation; it is built upon the sands of chaos; a great superstructure, unwisely built, because it does not rest on the Rock of Ages. Of all the devil's blunders in history, there is nothing equal to that of the story of the building of a palace of truth, with true stones, upon the sands of time, chance, and the wits of men.

Into captivity men were laid, and they went joyfully; they drew the sword of truth, and appealed to it as the supreme arbiter; and, truth, as with a double-edged sword, smote the agnostic philosophy to the death. Poor thing! after all, it was only an abortion, it never truly lived; one of Christ's days is as a thousand years, and this is to say that the fifty years of talk about an agnostic philosophy is only about an hour in true time, and that during this time father and mother, doctor and nurse, have been trying to prove to a world in darkness that the most wonderful child of the ages had been born; but, long before the morning the news went abroad that the child was doomed, it could not live; it had no life in itself.

It must not be assumed by enquirers that the final synthesis is going to be simple and easily attained; yet, it is possible the Book of Revelation may be found useful in this enquiry. If, for example, enquirers begin with the physical, the visible, in the realm of Grace, keeping lower analogies in view, what may be perceived is the great truth, that Christ is the glory of all the ages, as First and Last; that His Church of Salvation is not one in organic form, but seven-fold, manifold, perfect; although it is also true that in God it is One Reality; in Christ an Ideal; in the Spirit a great Purpose of Grace, perfect in Christ. As the Work of the Spirit, the Church is that mystic creation made manifest by Faith, Hope, Patience, and Love; and, what has occupied the attentions of men has been the intellectual garments so diverse and manifold, and that strange, degraded, regenerated, renewed, and restored soul, that was during its reconstruction ever working at cross-purposes with the regenerating Spirit. In fact, it is here that the thought will dawn upon enquirers that apart from Christ there is no Church. It is His blood, flesh, and bones; and it is His Spirit that is renewing man and Church in His Own image. This does not destroy the idealism in the Seven Churches; this is what is required as the means of grace for the Churches and for man. It would be a serious mistake for men to suppose that Moses, and Church, have no meaning; they are the very means by which there is education in law and grace; by these men live, breathe, find an environment, struggle, acquire, and thus by the endowments they possess enter into the heritage of the Divine Wisdom. Men have to realise that the Lord of Grace has ever been in the Heavens;

and, in a true and real sense, that it is His Home, where the Book of Destiny is opened by Him; and from whence He gives to His servants to aid them in their work His Bread of Life and the Power of His Spirit. It is a great truth, as expressed long ago by a great philosopher, that man is the measure of all things; and also the measurer. It is the same thought that is presented in the measuring of the temple, altar, and worship; the man is required by his spiritual nature to attempt to do these things; and the highest expression of this thought known to men is being done by scientific enquirers everywhere at the present time. There is a noteworthy exception in the case of the seer; the outer court was not to be measured; the time had not come for the measuring of the physical things, or of the Gentile world. The parable of the Woman and the Man-Child is applicable to the Church as an Organic body spiritually, but care must be taken not to exalt the earthly form, which has no existence "in the Spirit." There is an ideal Church out of which the Lord of Grace was born; but this was not Judaism, nor Mary, nor the Christian Church; it is the Form in the Spirit as emanating from, and radiantly glorious in, truth. The same conception is applicable to a man; but here men must be very careful as to the way in which they express their thoughts; this is not physical body, psychical, carnal mind, nor enquiring soul; it is "in the Spirit," and in the environment of Divine Love. It is, as expressed by Paul, Christ in man, as the hope of Glory. If men will try to understand these thoughts they will not be staggered by what appears to them as incongruous, and even sinful; the difficulty is getting to the right standpoint to see the truth, and into that realm in which they have their existence. What the symbolism expresses is the thought that the soul of a man is a wonderful, beautiful, glorious mystery; that marriage, as a sign, with love and its fruits, is equally transcendental and inexplicable; that the Church of Christ in this realm is marvellous beyond comprehension; and that when men of carnal mind seek to explain such matters, in their degrading, blundering manner, they are showing their ignorance, and their unfitness to deal with such subjects. The psychical visions of Temple and Altar, of glorious Womanhood and the Man-Child, are great ideals, and they require to be carefully studied from this point of view. The Intellect and the depraved Moral Nature of man, and of the

rulers over men, as compared with beasts, are equally striking; and, there is not a doubt that these beasts are more or less developed in every man; and that they have been very fully manifested in all their diabolical evil forms in mankind, in earthly and religious rulers. Accepting these symbol forms as true representations of fallen man, and sinful humanity, it is not out of place to ask ethical teachers, and moral philosophers, by what possible means they could expect to change these beasts, develop them into human beings, and raise them up to become Godlike by Evolution. There is no congruity in the supposition; they are misconceiving the true order of development; they represent Adam and the elder brother, and they will not believe that sin is so horrible, and the consequences so fearful. There may be truth in the supposition that these beasts are not so devilish as they could become; that is to say, that the light of truth and the grace of Christ have been the means of their preservation; that they are permitted to go so far, and no further, so that there might be given to men, in history, living examples of what sin will do in the face of heaven, and with the light of grace and truth shining in the world. Sin is a monster, a hideous, degraded beast; and men say so when they see it in its base physical forms; but when men "in the Spirit" see it in intellectual and immoral forms, the beast is still a beast, as serpent, dragon, or devil. If these things are understood under these symbol forms, then it will not be difficult to perceive the meaning of the Lamb, slain from the foundation of the world; the conflict in the spiritual world; the meaning of Babylon, and its fall; the coming of the Prince of Peace; the great victory over evil; the revelation of the new Heaven and earth in Righteousness, the river of life, the City of God, and the trees with their blessed fruits. What the enquirer will listen for is to hear the Voice saying, "Surely, I come quickly"; and the response will rise to the lips in these words, "Even so, Come, Lord Jesus."



## CHAPTER V.

### SIN : ITS PROGRESS AND EVIL RESULTS.

The Book of Revelation, as viewed by the method of the Spirit, and as conceived to reveal something of what is meant by being "in the Spirit," may be said to be the final word in that form of revelation that comes to men as objective, and, as history as contained in a Book. It does not mean that this is the end of God's Word or Work by the Spirit; in fact, students of prophecy and of Revelation are continually telling men that they are looking for the fulfilment of what has been prophesied and revealed. They do not seem to think that men, by their own conscious efforts, by their knowledge and wisdom, are going to bring to men the kingdom of God; but God, by His Spirit is going to do so; and then, this also will be a revelation of the Will of God and the carrying out of His purpose of Grace in the earth. It is generally supposed by such students of the Bible that the Book of Revelation is a foreshadowing of the events in Christian history; and, if men take the history of Christendom, and view it in the light of development, following the methods of Christ, and of the Spirit, they will see that such a sub-division can be found as a continued development; but, as already suggested, the Revelation is not consecutive; it is like unto the four cherubim and the wheels in the vision of Ezekiel; there is infolding and unfolding; the wings are joined together; they go straight forward; whither the Spirit would go, they go, and they turn not to the right hand nor to the left. To put the matter in another form, the Chariot of Truth is guided by the angels of Faith, Hope, Patience, and Love; the wheels upon which the Divine Chariot moves, are the Divine Providences, with the many eyes everywhere; and, the Spirit of Life is the life that is in the wheels. Truth and the angel attendants have wings and voices; when they move and speak they are like "the Voice of the Almighty,

the voice of speech, as the noise of an host." Away beyond symbol, Chariot of Truth, and all kinds of wheels, in the heavens, there was seen the Throne, the appearance of a Man upon it, the appearance of the Bow; and this is "the appearance of the likeness of the glory of the Lord, and when I saw it I fell upon my face." The vision of Ezekiel, the vision of John, and the vision of Science appear to be like each other; they are different in their forms, and yet men must perceive that the meaning is the same in all three; it is the Holy Spirit, by the use of signs and symbols, revealing Christ in His glory; the Lord in the Heavens as regnant in Grace, Truth, and Righteousness.

What, then, is the problem to be faced in the study of sin and its results as these are to be found recorded in the Scriptures? It is not, in any sense, the opening of the door to discuss the question, Whether there is a God or not? Whether men can be justified in making such a subject a question for discussion? Whether there is the Ideal, the Christ, beyond and behind all revealed thoughts and things? Whether there is a Holy Spirit revealed by Purpose and Design? Or, Whether the nature of things is the very Work of the Spirit of God? It is assumed that these, as Real and Ideal, Purpose or Design, and Fact, cannot be questioned by rational men in the realm of Science and Divine Wisdom; they are fundamental truths, to be accepted and believed; and it would be waste of time to discuss them. Such discussions will reveal the conceit and ignorance of men; if, therefore, the object of all such discussions is to prove that men are ignorant, and limited, then they may reach this end by this means. Where men come in legitimately is when, as spiritual and intellectual moral beings, they seek to discover the meaning, the order, the conditions, the limitations, the laws, of their environment, and of their own being. This is really the true meaning that underlies all men's efforts to seek to know, to understand, to set in order, to comprehend as law, all that is summed up in experience, empiricism, philosophy, theology, and science. The passion of mankind has been thirst after knowledge in all ages; the weakness and the sin of mankind has been that it has never lived up to, made life consistent with, the best that was known. Where there is no conscious knowledge of truth there is no sin; when there is no definite knowledge of truth there may be trespass through ignorance; but when truth is known,

and there is choice to obey or disobey, to take the base and the pleasurable in place of what is good and right, then this is sin, because the man falls below the ideal he possesses; he prefers the sensuous and the sensual to the moral. The question here is not whether man is a mere determined machine without conscious control; an automatic, semi-conscious machine, balanced between sense and feeling, or desire and satisfaction; or a man in the image of God, able to know, reason, and judge as to what is true, right, and good. The machine and the automaton theories are not applicable to man; to any man who thinks honestly and acts justly. He may have no real knowledge of the vastness of the problem, but he does know that there is a problem, and he is inclined to think that the result will be that man will be proved to be either a god, or a devil, that is, a good being like God, or an evil being denying that any God exists, or that man is under any obligation spiritually to any other being. In this sense every man has in himself inherently what will become a god or a devil; but it is not saying that man will become God, or devil. About this matter it would seem that there are differences of opinion at the present time; the men occupying their attention with such problems might be more usefully engaged in trying to discover their limitations; because the crux of the question is that of relations and conditions, of order and law, of intellect and morals, reason and character. What science is teaching very clearly is, that experience and empiricism are as earthly tabernacles to be used for a brief period as means to higher ends; but the abiding dwelling place for a god, that is the good man, can only be found in Science and Divine Wisdom. This may not be the usual way of explaining such thoughts, but it seems simple enough when understood, because, in the long run, it amounts to this, that what is essential Being, Reality, cannot be known intellectually; it is the Fact that underlies all facts; it is Ideal; and if men wish to know what is in the Ideal, the way to know is by asking the Spirit of Wisdom to interpret the Ideal through the real; and this interpretation is known as Science; or the knowledge of the order in Nature, Man, and the Bible. If this ideal was attained, then this would be the knowledge of Truth; here the god, or the good man, comes in; his highest aim is to obey the Truth, to conform to universal Divine order, and, this is the good way of life which all who love and fear God

will seek to follow as their law of life. This is where Science has actually landed men; it has destroyed all their gods; it has even disintegrated the man, and the devil in man; and it has done so by proving that what man knows, in his fallen condition is lawlessness in the state of chaos; whilst Science, like a marvellous magician, changes the chaotic thoughts into an ordered cosmos. Even here, where science claims to be light and truth, it is quite possible that men may be found who would stumble and fall, over the play upon the words chaos and cosmos, and maintain that chaos could have no consciousness of order; and that order is mechanism pure and simple. This is where the method of the Spirit may be found useful by honest enquirers; they will understand how complex the chaos is when it is physical, psychical, moral, and spiritual; how marvellous the cosmos becomes when these divisions are all conceived in their order; and, as operating in perfect harmony and unity. The Agnostic, Materialist, or Monist, will not rise above physical order evolving out of a physical cosmos. He seems unable to conceive the thought that this change of attitude of thought is transforming his own soul from chaos to cosmos; that his intellectual operations will result in a scientific order; and that the issue must be, if the man loves the truth and obeys law, that he must reach the inheritance of Divine Wisdom. Sin means a spirit, a will, that decides to act in the spirit of disobedience, of trespass, of selfishness, and self-assertion against the Supreme Will, the Spirit of God. Many symbols could be used to express this truth; the simplest is the story of the Fall in Eden; and it is the most suitable, just because it is fitting for a child, and any lost wanderer on the highway of life will understand it. What they may not fully understand is that law is as light and life; therefore, when sin gets into the soul there is a fatal eclipse, the light is gone and the life is dead. In this sense, Sin causes darkness, death, and chaos; the chaos is first spiritual, and all the other divisions follow in their order. Not the fruit first, as chaos; but the desire cherished, and the means used to take the apple that turns into ashes in the mouth. As in the Fall, so in the Regeneration to the new life in Christ; the life must be first spiritual, then moral, psychical, and physical; and it is this thought that is of such practical importance in the development of a man, or of mankind, into the image of Christ. The Bible contains a

record of sin and its effects; this is the blighted side of the Tree of Knowledge; this is where darkness reigns, disease destroys, disorder runs riot, and where there is disintegration and disorganisation in the grave. The line of study will follow that of the generations, and the method of the Spirit; it will be instructive to follow this order, and thus trace the succession of Falls that have taken place in history, as revealed in the Bible.

THE FALL OF MAN. The story of Eden, the man, the woman, the serpent, temptation, disobedience, the lust of the eye in the beautiful, the lust of the flesh in the desirable, the lust of power and ambition to become wise as the gods, the Fall, Sin, shame, excuse and cowardice, the loss of Eden, the curse of pain and labour, do not require explanation, they have become the heritage of mankind. In these things and thoughts men live, move and have their being; the Fall is a great spiritual fact, no matter what form the explanation takes; man was found in the Edenic heaven, he lost his status and was cast forth into the earth. He might have lived in the third heaven, that of the moral soul; it became a hell, a place of darkness and torment. This is illustrated by the story of the family of Adam in the world; in Cain and Abel; in anger, envy, jealousy, passion and murder. The Cains are still vagabonds in the earth, and their fear is that their iniquities are so great that they cannot be forgiven; and men may still be found who glory in their shame and evil deeds.

SIN IN THE GENERATIONS OF ADAM. In this Book of Adam, men are taught that they are descended by generation from Adam, not through Cain, but by the line of Seth; not as inheriting the portion of the first born of mankind, the fallen moral man, but in the line where the Lord of Grace is to be found; not the children of Abel, the murdered martyr, he had no children, but of the appointed seed, put into the place of another; those who are called and named by the Name of the Lord. All this is important, in this sense, it cuts off the fallen race of Adam from Adam and Cain; and it states plainly that men are no longer under the curse of broken moral law; they are included in the Seed of Grace; this is their privilege, and their Status, in the light of the law of development. This is a seed thought; this seed bears fruit in Enoch; and it is this seed that reigns in all the generations of Seth through



Enoch to Noah. What is recorded about this seed is that it is the medium of strife and abounding wickedness. So evil that imagination and heart are corrupt; men, the good and evil, sons of God and earthly woman, marry and their children become famous men of renown. All this is represented as being painful to God, as grieving His heart, and thus the doom of the Flood and the destruction of evil. In the light of Science, the law of development in generations, this vision of truth is not to be limited to the people who lived on the earth before the days of Noah; it is one great flash of light thrown upon mankind from Adam until now; it is the genetic vision of humanity, and of the fatal results of sin as a virus of evil in the blood of mankind. It is not particular details; it is all details synthesised into one flashing line of light; and the Light is in the darkness, and the darkness has no comprehension of the fact that the Light is come.

SIN IN THE GENERATIONS OF NOAH AND HIS SONS. The problem here is not a flood of waters; it is a flood of physical and psychical wickedness and evil; it is that of Salvation by the Spirit, and the means of Grace used for this purpose. what men are here called to consider is not the story only, but what the story means under the figure of Salvation by an Ark from a Flood. In plain words the seed of the story, the form, has served its purpose during the childhood, and the years of ignorance of the sons of men; and, the Spirit is asking whether there are any men of understanding able to interpret such signs as physical, or psychical, so that they might understand what God means by them. Sin is like unto a flood; it means chaos, the breaking up of the fountains of spiritual thought; the opening of flood gates of judgment and mercy; and during this flood men will not see, know, or understand what is truly meant by earthly and heavenly things; those that live are adrift, going they know not whether; and, the dead sink into the depths and they are forgotten. This is another example of what is meant by the Spirit as apart from the Mind; it is seeing and not knowing; it is drifting, and the spirit knows not whence nor whether. Even the Story of Noah, the vineyard, the wine and unconscious drunkenness, carries with it the same strange vision; it is only when he awakens that he comes into touch with what is human and the experiences of history. With the SONS OF NOAH and their generations

there is the recognition of the Mind-Life of mankind and of a man. It is a record of Names as signs ; it is order and possession ; it is the many families, tribes and nations in the one earth ; and the many divisions of the mind as an organised Being. What is outstanding in these generations is that the darkness of ignorance is felt ; that there is love of greatness, power and pleasure ; that the tendency is to despotic power, and divisions, to a great ambition to build what will reach unto heaven ; they appear to have no conception of human limitations, for they will not only reach the heavens in their own way, they will create their own gods and also worship them. But, all this is of no avail, the curse of experience in all ages has been confusion of thought, unreasonable reasoning, and thus division and scattering and not unity in truth and righteousness.

SIN IN THE GENERATIONS OF SHEM AND TERAH. The intellectual generations of mankind, what are they ? In philosophy they are general names and words, full of signification. They are the summations of many particulars ; of individuals and their records ; and of general conceptions which are built up in their order. There is a science of words, of languages and their development ; and this, as a branch of study, is of great interest for students who care to follow the well-marked footsteps of those men who have made this subject their special study. What seems to be peculiar about it is that intellectual thinkers, as a rule, deal with words as counters ; do not think how the words have been formed from images and signs ; and do not consider it to be worth while to enquire what the words are made from. In other words it may not, in the past, have occurred to men to study in what way the Mind-Life is built up, from particulars, individuals and generals, as images, signs and words are used for intellectual building. The foundation is insecure ; the materials used are not consistent ; the purpose in view may be conceived, but where are the builders' plans and specifications ? Men would build for the heavens and for eternity ; and their materials are derived from Babel. Here lies the sin and folly of intellectualism in all its forms when perverted from moral law and Grace. Is it any wonder if the result is idolatry in all its forms from serpent worship to stocks, stones, idols of every form, and philosophies and theologies. Let men analyse this subject to all its particulars, and this is the result ; not a beautiful spec-

trum in divine order, but chaos ; not a temple of God for the glory of God, but a pantheon of gods in a pagan place of worship or a temple of humanity in which men are adored, as gods, if not as divine, then as the glorified results of the divine cosmos. If this is intellectualism, then the companion picture, as moralism in Grace, is Terah leaving Babel and its confusion, the temple of Bel, and all forms of idol worship, and going forth with his family to seek a better country, a sacred altar, and a temple dedicated to the glory of the One True God. The moral issue here is not the land of the promises in Grace ; it is seeking and not finding ; it is coming short of attaining to the Divine purpose in Grace.

This is something like the story of the revelation of a moral man ; and this is a picture of the seed, the endowment and the development in Genesis. But what is very remarkable, as a subject for further consideration, is that, within these generations, there arises Abraham, the Friend of God, to whom the great and gracious promises as to the future are given. It is not easy to focus the thoughts upon this man and what he represents. The Personal God comes into personal communication with this man, and in, through and by, him there is to be given to mankind a great Revelation of the realm of Grace and Sacrifice. If it were stated that these are the generations of Abraham, then what is written about him could be considered as following other generations ; but this is not so, there is a break, a mysterious return to the past not defined ; the Voice of the Lord, the Call, the promises and the blessings. It is as if the Bible said to the enquirer, pause, consider what these things mean ; and do not conceive of this revelation that it is like other generations. In a sense it is as if the Lord became an incarnate word in this man, and he goes forth upon the great mission of grace, mercy and peace to mankind by the way of Faith. If this line of thought is followed, there is not merely the conception that Abraham is in the moral generations of Terah ; it also seems to suggest that the time has come for a new departure in a new man ; and that what is in Him is not the moral, the psychical and physical only ; this is Grace by Faith, this is Heaven come down to earth, and what can be seen in and by this man is like what the Kingdom of Grace is going to be in the souls of men and in mankind. If this conception is understood, then men may be led to understand what this man truly represents ;

the aspect of the story will be changed, the study will not be the man only, but the light the whole story casts upon what may be called the Divine Generation of the Kingdom of Grace in this world. This is the conception about all the other generations, as already suggested; in this sense this revelation is not an earthly generation, it is an Incarnation; it is the Lord of Grace, by Faith, entering into mankind in this way. But men require to be careful here and not make the blunder of supposing that this is the first Incarnation into humanity in Grace; this took place in the Seed promised at the Fall; Abraham fulfils that Incarnation; and here the Incarnation is in a conscious moral man in Grace. At the Fall the Incarnation was in a Seed; in Abraham it is a spiritually-minded man who is able to hear the Voice of God, and by Faith, through Grace, is enabled to obey the Divine Voice. Care must be taken by the enquirer here to remember that he is not dealing with the spiritual revelation in the New Testament, but with genetic, symbolic conceptions; with great psychical truths in an objective setting, suitable for spiritual instruction. Falling back upon the conceptions of philosophy, all the particulars from Heaven and Earth to Terah are synthesised into the individual man Abraham; with him begins another development of all particulars, individuals, and generals, as ideals, and the great universal synthesis will be found in Jesus Christ, the Incarnate Son of God. The Incarnate Son of God becomes another new centre, the Man who fulfils all that is found in Moses and the Prophets; and from, and by Him, there is the Incarnation of the Spirit in mankind. Another 2,000 years has passed by and again another Incarnation has become due. What then are men looking for but the Incarnation of the Divine Son of God in His glory; and, it is science, that is saying to men, "it is by this way He is coming, therefore, watch, pray, and be prepared, because the time of His arrival is near." Enquirers must not take this to mean that Jesus Christ, as individual, will appear to the eyes of sense; this He did once and men did not know Him; in this coming the order will not be the same; it will be in a new way; therefore, let men be careful not to pre-judge the way of His coming in His glory. What may be suggested here for consideration, by following the method of the Spirit, is that He came as Seed to Faith at the Fall; that He came in Hope by the Promises in Abraham; that

He came in Divine Patience in the Man Jesus Christ; and, that this imminent coming will be in Love. Further enquirers will remember that such comings are not in Grace and Love only; they mean also judgment and condemnation, as at the Fall; at the doom on Babel; and at the fall of Jerusalem and the scattering of the Jews among the nations.

The object of this study is to trace the working of sin and its evil effects as revealed in the Bible. In some definite sense the story of Abraham takes its place among men as a revelation and a manifestation of the realm of Grace. What then is the spiritual teaching here upon this subject. This is one of the great parables of the kingdom of heaven and it is under this form it is presented for study. The Divine Life of Faith is incarnate in a man, the realm of Grace is found in a woman; this is the household, the family of the faithful, and they sojourn in the promised land and are as strangers in it. All this simply means that they are to be taken as signs to be studied, and not as divine realisations. The man, as Faith, is in this world as subject to its influences and environment; the woman as Grace is to be the means by which the divine Hope for Mankind is to come; and, the story is that of the trial of Faith in man and mankind. Faith's successes are not the subject of study here, it is Faith's failures, trials and disappointments; in what way Faith comes short of the ideal, as embodied in a household of Grace. In the time of famine there is the sojourn in Egypt and the lack of faith in God about Sarah and the fear of man with a measure of duplicity about the relationship of Sarah to Abraham as wife and half-sister. There is the story of covetous Lot and separation of uncle and nephew. There is war, an invasion, the capture of Lot and his rescue. There is great faith in the promise of God as to the son and heir, after an apparent loss of faith through the barrenness of Sarah and the possibility of Eliezer of Damascus being the heir. There is a strange division of the heart and a feeling of horror of darkness that foretells the Egyptian bondage and the great Redemption. The Story of Abraham, Sarah, Hagar and Ishmael foreshadows the Desert, and Mosaism. The promise, and the birth of Isaac; the mocking of Ishmael are interpreted in the New Testament. Lot, Sodom and its destruction, and the escape therefrom, with the story of Moab and the sons of Lot are recorded. The great trial of Faith and the promises of



manifold blessings, all these point to the household of faith and its history in the world, particularly to the descendants of Abraham and the nation of Israel. Viewed from the standpoint of the Method of the Spirit, there is the physical in the migration, the land, the altar, the famine, Egypt, the fear of man, duplicity and increase in wealth; then there follows the covetousness of Lot, strife and separation, with this result to Lot, that he finds himself in the whirlwind of war, a prisoner, and all his riches lost. To this there can be added in what way Abraham rescued Lot; and, because he was the saviour of the captives he was blessed by the priest and king of the most High God. The psychical portion deals with the thoughts of Abraham about the heir to the promises; to all appearance the man to succeed Abraham was to be Eliezer. This, however, is not the purpose of God, the heir is to be his own son and the Seed of Faith would be innumerable as the stars. Abraham believed this and it was on account of his faith in the promises that he was counted righteous. The heart or mind of Abraham, and of the faithful in all ages in their days of doubt and trial is portrayed in the divided sacrifice on the altar and the deep sleep in which so much horror was felt; but in the darkness of the soul, of the night, of the Desert, there is always the smoking fire, the burning lamp, the pillar of cloud and fire for guidance in the journey of life. The Intellectual and Moral parts of the story are Hagar and Ishmael; the covenant of circumcision; the promises and hopes for the future; the visits of angels; the pleading of Abraham and the destruction of the cities of the plain. Grace and sacrifice are revealed in the sojourn in Gerar, the birth of Isaac, the casting out of Ishmael and Hagar, and the offering up of Isaac as a sacrifice. Another way of looking at this story is that of development in history. It is Faith and Grace in the great world, without a settled home, moving from place to place as the Spirit directs; in Babylonia, Syria, Palestine, Egypt, everywhere, amid all the changes of tumult and war, as the means of Grace and blessing for mankind. It is Faith and Grace kept alive in Israel during the bondage under the tyrant rulers in Egypt. It is the birth of Israel as a nation, the great Redemption, the Desert, the Law and the possession of the land promised to Abraham and his Seed. It is the great problem of Faith, Grace and the birth of the true Heir of all things; the rejection

tion of the Jews as outcasts from the home and land they loved; the death of Sarah, the mother of forms of Grace in the destruction of temple and city. It is the Heir and His future bride, Christ and His Gospel for Mankind; and the conveyance of the Seed of Faith by new ways to the ends of the earth. It is honourable interment for that Faith, which has been the means of blessing to the world; and it is God's blessing on the new order now arising in the earth, when mankind will dwell by the deep well of Lahai-roi; that is the well of Him that ever liveth and who sees and cares for the poor outcast wanderers who have left their home.

From the remarks that have been made, this thought arises, that Faith and Grace; the faithful and the Church of the faithful, have not been perfect in any age. The environment has not been favourable for spiritual life; the minds of men have been in conflict with their environment; is it then so very strange that the faithful have been somewhat timid, not quite outspoken and straightforward in all things; somewhat suspicious of earthly rulers and courts, and not in sympathy with covetous men. Could faithful men pass through the world's highways and not be sad and sorrowful because the Heir and King delays His coming? Looking upon this great world in its bondage to sin, power, tyranny, and overbearing cruel ways, is it so very strange that hearts should ache and that a horror of darkness should fill the sons of the faithful? What are the blessings of a spiritual kind that men have derived from Hagar and Ishmael; from Mosaism and its forms; from the wisdom of this world and that revelation in the great Desert of Life? Men must not go to the extreme and deny that any good has arisen from mankind from this source; indeed, it may be affirmed that only by this route could Israel, and mankind, be educated to know what sin and its results mean; men had to be hemmed in by law, taught by symbols, guided by angels, warned by prophets, see the Son of God, as Saviour and Sacrifice, before they could understand the heinousness of sin and what it really means. It is quite true, and Christians should not reject this truth, that law and symbol, altar and sacrifice, angels and prophets, are found in Gentile nations also; but their revelations do not end in Jesus Christ; they are not summed up in Him; and the Holy Spirit has not in the same fulness of Grace been in their religions to bring them back to God, the heavenly

Father. The millions of China are still in the ethical stage of development, and they are proud of their moral position as the first-born, the moral heir. The Brahmins and Buddhists are living in a world of metaphysics, and of gross idolatry; God is in everything and everything is God; there is no true individuality and responsibility, thus there is no true consciousness of sin. All forms of religion, even of the Christian religion, in its forms, could be dealt with in this way; and what they all require, without exception, is to return to Horeb to be taught what God, law, sin, symbols, and forms, truly mean. The Bible is the book that contains the history of this education by Moses, nation, commonwealth, kingdom, prophets, captivity, restoration, and the coming of Christ in the Flesh and by the Spirit. The real want of this age is not that men might be taught Confucianism, Brahminism, Buddhism, or any other Gentile religion; it is that they might know and understand this Divine Revelation that has come to men through Abraham and Israel. This is what Abraham stands for in history; he is the Seed out of which all this has come to men. Israel is the Mind-Life of history in the realm of Grace; and this Mind-Life, as Order, is what is being interpreted by Science and Divine Wisdom.

THE GENERATIONS OF ISHMAEL. What the enquirer has now to consider is that there has been revealed a Seed of Grace in the generations of the Heavens and of the Earth; that is the Root Seed of all the Seeds in all the generations; and that this Seed, with all its generations, as a Book, a Word, the Christ, contains all that is developed out of it in history. The generations to Terah may be studied thus: the Seed lives, it reproduces its kind in Enoch; and the generations of Adam by the line of Seth are the seeds of mankind in history. Here there is a moment's pause to consider sin and its consequences in judgment against evil-doers, and the purpose of Grace and Salvation in Noah. By faith Noah was saved, with his family, in the Ark; and in this revelation men will find what Faith means; the outlook is wide, there are many particulars to be studied, but they teach by visible signs what is involved in the great problem of Salvation. With his eyes fixed on the future, the Patriarch, in blessing his sons, pointed them to the Source of their Hope in these words, "Blessed be the Lord God of Shem." It is in the generations of Shem that the Blessings of the Seed

are to be found ; and these reveal to the full the Patience of God with His wayward, wandering children. Terah reveals to men what the wandering means, and how he, as a Son of Shem, failed to enter the promised inheritance, and died in Haran ; but in his family there was found the Son of Love, Faith, and Blessing ; thus from Seed to Terah, including Abraham, the synthesis is the great revelation of the visible, earthly, psychical son. It may not be easy to grasp all that this means, because it is unusual to think of Revelation as containing a record of an elder brother in the realm of Grace ; he is called the natural man, and by other terms, but, the strange thing is that every new development brings changes in the order ; thus from Heavens and Earth to Adam is the outward, visible, or physical ; from Noah to Terah the natural and the moral ; and from Abraham, as Seed, there begins the spiritual as compared with the natural. In due time the Spiritual from Ishmael to Jacob as psychical is changed into the Ishmael of the Desert and the Isaac of the inheritance, as the natural Israel, and after this Judah becomes the natural and Christ the spiritual. These matters require careful attention ; there are so many changes and developments that they tend to become bewildering if they are not understood. As related to the problem of sin ; and as the firstborn of Abraham, keeping in view the thought that Abraham is seed, not generation, not manifestation, Ishmael and his generations take this peculiar position, they are the outward, visible, earthly forms of what is conceived to be a spiritual religion. Ishmael takes this peculiar position in the generations ; from Noah he is the fifth ; and again making four series in Genesis, in Exodus he is the fifth ; he is a pivot where great changes take place ; he represents the empiric Intellect in development. In this place, as first-born from Abraham, this conception is not revealed ; it is hidden under the forms, and it will be sufficient here to indicate what they mean. 1. The sons of Ishmael, by their names, will be an interesting study for genealogists as related to names ; this is a great family of great thinkers, critics, and intellectual workers. 2. These thinkers are all princes, great men ; they dwell in towns ; in the symbols of things and thoughts, and they build wonderful castles, as witnessed by philosophy and theology. 3. The sons of Ishmael have their time and place in history ; they live their life, labour patiently, and do their best to give



light to the world. 4. But the family has not been loved by mankind; they are born fighters, and their internecine struggles have been as marked as their war against the darkness. Ishmael, and his family, will die in due time in the presence of all their brethren, even though they seem to have prospered amazingly in this world. There is one thought worthy of attention here which men would not expect; it is this: these sons of Ishmael in all the ages have been the children of faith; not of faith in Grace, but in Intellect, in Knowledge, in the God that knows, and can reveal to men what is worthy of being known. When thus stated it does not look so very strange; some thinkers may have had the conceit to think that they created the desire to know in themselves, and that by their own right hands they achieved great results; not so with the true thinkers, philosophers, and theologians, they knew that they were drinking from a divine living spring of water, and what they have always tried to do has been to get nearer and nearer to the Fountain from whence their knowledge came.

THE GENERATIONS OF ISAAC. Here the thoughts centre upon Isaac as the psychical seed and centre of this new spiritual development, and upon Rebekah his wife, as the matrix out of which the psychical is to be derived. What this means is that the story of Abraham is the great parable of the Kingdom of God in Israel, and that Ishmael and Isaac, Esau and Jacob, are explanations, continuations, revealing parables. Each parable must be taken separately, because it contains a separate and definite revelation; and this thought must be kept in view in this study. A general explanation of the parable has been given, thus what is required now is to try to conceive the message the parable conveys in its relation to the problem of sin. Before the twin sons were born they struggled together in their mother's womb; there is the prayer to God for an explanation; it is given in this form, that here are "two nations, two manner of people," and that "the elder shall serve the younger." Before there was any consciousness there was antagonism; the earthly Esau nature, and the more spiritual Jacob nature, had in them what was different in differing proportions; the red earthly man does not seem to have any heavenly desires and aspirations; the subtle Jacob has higher aspirations, but he fails to understand what they mean. The children have the same father and mother, they are con-



ceived in the same womb in time, and yet their destinies, as well as their earthly experiences, appear to differ widely. Students will remember that they are here studying a psychical problem; thus they ought not to bring it into the empiric moral world for judgment; it is a true revelation as history, experience, and science; it contains spiritual psychical truths.

The story is that the earthly man loves pleasure and excitement; that he permits the earthly to eclipse the heavenly; that the things seen and temporal are more highly prized than what is eternal. Thus the mess of pottage, a moment's pleasure, outweighs, and is more highly prized, than what is promised as the true good, as right and gracious, the means of blessing for mankind. "Thus Esau despised his birthright." The curtain falls upon the scene, there is famine in the land; the Seed of Grace is prevented from going into Egypt; there is blessing through obedience, and the promises of God are confirmed upon Isaac. There is residence in Gerar; duplicity about Rebekah, and strife about wells; the result being to Isaac and the family the abiding at the well of the faithfulness of the promises of God. Esau unites himself in marriage with the daughters of Heth; thus not merely despising his birthright, but degrading himself to the level of the people of the land in which his family were sojourners. Poor Esau in this way falls from his status in Spiritual Grace and renounces his hopes of the future; he forfeits the Blessing that should come to him; and he finds no way of repentance and restoration even by bitter crying and tears. Still all is not lost by Esau; if Jacob has got Birthright, Blessing, and the Hope of the future, he has his sword, his service will not be that of love, and when the opportunity comes, then he will break the yoke and become independent. Struggle in the womb, strife in the home, the rankling spirit of enmity, and Esau will cherish vengeance, and intends one day to kill his brother.

2. This is the first result of this complex problem of sin and its evil effects in the family of Isaac. The enquirer will be likely to pause and put the question, Who sinned, Esau or Jacob, or both? and, perhaps, there will come an answer in these words; neither the parents, nor their sons, but these things took place that the works of God might be revealed by them. It is easy enough for Christians to sit down and judge sinners; but it is not easy for them to place them-

selves under similar conditions in a dark psychical world like that in which Jacob lived. What took place as the result of sin and selfishness in this case is clearly shown; it means vengeance and the purpose of murder; a home broken up and the parents made unhappy. The fear of death means flight for safety, a departure from father and mother, and in the darkness of the night the strange vision and experience of a way to heaven, and God's angels as the ministering servants to a poor outcast, homeless wanderer, with the promises of blessing to mankind. Why do men sin? Not because God wishes them to do so, or because they could not help it; but the truth breaks out here as a new light from heaven, that whilst God permits the sin to go on until its bitter results are known, He is waiting for the sinner, even in the night of his sorrow, to reveal to him heaven as the Birthright, and what is involved in the Blessing. 3. It is not necessary here to enter into details as to the life of Jacob at Haran; his solitariness among his kinsfolks; the jealousy and strife in his family circle; the covetousness and cunning used to get wealth; the hatred of Laban and his deceit; the keen competition in cunning and all the unhappiness produced thereby. The atmosphere is very earthly, a desert place without spiritual profit; and yet through it all there is the mercy and grace of God; the beginning of a nation and God's blessing and protection. It is necessary to linger for a moment at Peniel, because it is here that God really comes consciously into Jacob's life; here he meets with one greater than Esau or Laban, and here he has to consider what his life has been; what it means; how patient the Spirit of God has been with him; how stupidly unconscious he has been to the Divine monitions, and, how ignorant he has been of all that pertains to the spiritual life. Was the wrestling with the Angel real? Yes, terribly real; it was a struggle in the darkness of the night of the soul; it was a life and death matter to Jacob; he wrestled to have his own will and way and to overcome the Angel; but the Angel wrestled with one object in view, to break the will of Jacob, and, yet to bless him. The picture is full of life, the Angel pours the grace of life into the man until he is in dead earnest; he becomes a prince of God; he prevails, and he gets a new name and nature. With the day-break there is the revelation of the face of God with the preservation of life; but there is also the pain in the thigh and the remembrance of

that struggle. A similar strange struggle took place in the experience of Paul as expressed by "the thorn in the flesh." It is a something that requires to be patiently endured, even though very painful. Christ's Grace is sufficient for sufferers, because, it is His strength that is the complement of all the weaknesses of men.

4. What this means is that the Divine Love is the means of reconciliation and peace of brother with brother as seen in the meeting of Esau and Jacob. The other, the dark side of the story, is that of the degradation of Dinah, the only daughter of Jacob; and the revenge taken by Simeon and Levi. There is a love that is pure and heavenly; there is also a love that defiles and degrades; that which is sensual and filled with passion brings the curse, not the blessing; this is a subject so well understood that it is not necessary to impress upon men and women the evils that follow from vanity, seduction, deception, and sensual passionate vengeance. This psychical truth is written very deep into history. The passions that arise out of sensual love, or out of religious love as idolatry, are the fiercest that animate men. Bethel and Deborah, Bethlehem and Rachel, are signs worthy of study; in these signs love travails in altar and sacrifice; and in love as childbirth, as travail of soul. For the mother, the new life means death and sorrow; for the father, it is love triumphant, because into this world there has come the Son of the Right Hand. There falls the shadow of a great sin at this period of development in the generations of Isaac; it requires study to conceive what it means; a son dishonours his father; and this sin is so grievous that it means in a very serious sense loss of birth-right and blessing in Israel. Those who wish to enter more thoroughly into this strange psychical realm of truth will do well to extend their studies and deal with it from the standpoint of the method of Christ as an eightfold revelation. The method of the Spirit reveals a strange world where sin and evil reign, as in an unconscious womb in time; in a family circle where sin is not understood, and the actors are semi-conscious; where the man consciously blunders on, not comprehending the evil results; and where sin desecrates the holy place where love dwells; where love is wrestling with the fruits of love, and where love, sensual and base, forgets the sense of honour and duty. These remarks upon the generations of Isaac appear to open up new avenues into the

region of what is psychical, subtle, not easily defined ; there is a fuller expression in a higher stage of development, in the Epistle to the Romans. Here the subject is two men, twin-born, whose lives are studied ; there the Apostle makes the discovery that within himself both these men are found in the condition of conflict ; they are the old Adam nature and the Christ nature ; they are law and grace, and their methods, their laws, can never be brought to agree. As a purely psychological study, the generations of Isaac are full of interest ; it is so strange that out of a Syrian, moral type of woman, that there should come out of the same womb at the same time two sons so diverse. The explanation given may be that they are types, not of their father or mother, and not blends of them, but new types working for new ends ; in fact, new creatures. It would hardly be fair to say of Esau that he is graceless and without faith ; it is rather that the earth and things earthly environ him, and he is unable to rise up and overmaster them. Whilst Jacob has in him what he cannot define, a new kind of life that is not satisfied with what is earthly ; and, it is a long warfare he endures before he ceases to be Jacob, and becomes Israel. Esau is like the spirit in the physical body, whose actions are all taken up with the things of the senses ; Jacob is as life in the mind in man, he receives impressions and retains them ; his memory is responsive, and thus his life is introspective. When this light is thrown upon the two men it is seen that they teach great psychical truths ; poor Esau, who does not cultivate his mind, may enjoy much pleasure and prosperity and be an excellent type of the earthly man ; but, the day of earthly things passes swiftly away ; the man seems to have lost his soul, then what are all those things worth upon which his attention was centred. But, there is a thought here worthy of attention, and it is this : are men at liberty to judge Esau, and say that this is his stage of development and this is the end of the earthly man ? Must it follow that Esau has no mind, no soul, because he is thus seen and judged ? Was Jacob's mind and soul much more highly developed when he left Haran, to return home ? The point here, studied in the light of development, is that in both men minds and souls were lacking in development ; that neither had attained to manhood in Grace ; they were both in the school of the great Teacher ; therefore, and this is the point to remember, they are to be judged, as a study, in



the light of their stage of development; and not at a later stage, and certainly not by the standard of the Apostle Paul. This is an important point in the realm of psychology, and, it has to be remembered that the generations of Isaac are central in this, they are the psychical division, in a psychical book and realm.

THE GENERATIONS OF ESAU. There is something peculiar in the thought that the generations of Ishmael, and of Esau, are summed up principally in names; and, it is difficult to find a clue to interpret what they mean. That they have a meaning is certain; that they are important generations is also true; and that they have spiritual relations and affinities seems conclusive, because of the position they occupy in the Sacred Word. On the authority of Scripture, the spiritual Ishmael, as a stage of development, is that of Israel in the Desert; and, reasons have been given why the Books, 1 Chronicles to Song of Solomon, should be conceived as the generations of Esau. Keeping these thoughts in view, the student will ask, What can anyone make of these books as the generations of Esau? The answer would be in this direction: they are there as signs to be studied; and their stage of development is that of the intellect and morals, of empiric knowledge, of this world as men see, feel, think, and reason empirically. Esau, as Edom, is the carnal, the earthly, the worldly; the generations have to be noted because it is through them that development comes; if not directly spiritual, they are as the earthly vases which contain the spiritual treasure; they are more linked with the earthly than the heavenly; they think more about the beautiful vases, the external ornaments, than of the precious ointment of grace to be found within them. The sons of Ishmael and Esau are like in some things and unlike in others; they are like in their dealing with what is external; unlike in this, that Ishmael deals with symbols, what can be seen and handled; whilst Esau deals with words, genealogies, generals and ideals that are full of experiences of many kinds.

1. The purpose in this enquiry is to trace sin and its effects upon men; thus, the question here takes this form, How can sin be traced in a record that is names, and little more? The reply may be that sin is the root conception, there is sin in every name; that Esau is enshrined in sin; and, cannot break the chains within which there is bondage. Is this parable, or what is it? There is a story told about a



prosperous man who increased his crops, and built new barns to contain his wealth, and then he said to himself, "Soul, take thine ease, eat, drink, and be merry." The voice from the heavens said, "Thou fool; this night thy soul shall be required of thee." The sin at the root of the seed, and of the generations of Esau, is just this, there is no notice taken of God. The earth belongs to Esau and to his generations; it is their inheritance. They leave the land of promise and of blessing, with all that they possess, and they settle in Seir, or Edom.

2. The peculiarity of the Sons of Esau, that which makes them sinners, is this: they are radically wrong in their conceptions of what life truly means; they are all ego-centric and not God-centric; all their thoughts, ideas, reasonings, laws, philosophies, and even science, are centred in man and men, in experience and empiricism. This being so, what follows is pride and ambition; all are dukes, that is, they are each one dux, first in their places in the world. Emulation for the Commonweal is good; but when all men strive to be dux, and all wish to get the best places at the feast of life, then it seems plain that this cannot be the normal moral condition; it is in spirit opposed to the Spirit and Kingdom of Grace within which all men are living; thus every individual egoistic life that aims at being dux is unconsciously, or semi-consciously, in the state of sin.

3. Just as the generations of Isaac are the psychical in a psychical realm, so the sons of Seir, the Horite, the cave dwellers, are the signs to be specially noted in this place. What the suggestion seems to be is that the son of Isaac becomes friend and ally of a race, not quite extinct; they are the aboriginal dwellers in the land, the descendants of the giants. These fallen mortals had not been baptized into Salvation in the days of Noah; and had not received the promises of God through Abraham. The peculiar thought about Esau and Seir is this; the former had become degraded to the low level of the latter; but they are both Edomites, that is, the sons of Adam—Edom. The sons of Seir are like the sons of Esau; they also are proud and ambitious; they would all like to be dukes; and in their places they aspire to be dux, to take the first place.

4. The ideal in Edom is dukes and precedence, not equality; but dukes greater than other dukes, with greater honours and superior positions. The dukedom, as a great

oligarchy, is not quite the thing ; there must be a dux among dukes ; and when the dukes found out that they could not all be first, they solved the problem by making a duke king, and so this clever invention to allay excessive pride, ambition, jealousy, and envy, is one that comes from Edom, and it existed in that country before there was an organised monarchy in Israel. What then are men to suppose are the sins of Edom? The gravest of all is this, Esau is Godless without heavenly ideals. Esau is self-centred, selfish and self-asserting ; everyone wishes to be first, and to get the best place. Esau is allied with original sin ; that is with all the sins of the heart, from whence all forms of evil come. The saving clause is a strange one, because it amounts to this, that all those who aspire to be dux are wise enough to unite as one man to submit their interests into the hands of one man, who, it is hoped, will know how to care for his own interests in harmony with those of the common-weal.

THE GENERATIONS OF JACOB. Here the student requires to try to conceive what these generations mean ; and, he must be prepared, if need be, to open his eyes, take the wings of imagination, and try to soar far above the earth, and earthly thoughts and ways. If Ishmael points forward to Egypt and the Desert ; Isaac to the commonwealth and the nation ; and Esau to history, restoration, providence, philosophy, religious experience and wisdom ; then where will the generations of Jacob lead men if they are able to sustain the flight that will carry them into the fourth heaven. If Isaac foreshadows the visible under psychical forms in the individuals Esau and Jacob ; then what about that Kingdom that is Eternal, Universal and Supreme? This is something like the vision in the Spirit as foretold in the Story of Joseph, the son of love.

1. The eyes are fixed on Joseph in his home ; he brings to his father a true report of the evil doings of his brethren, the Sons of Bilhah and Zilpah. Because he was loved by his father his brethren hated him. Joseph had two dreams that he told to his brethren, and because of them he was the more hated and envied ; the result being the plot to kill him ; then, as the opportunity offered, to sell him to the slave-dealers and thus he was taken into Egypt and sold as a slave. All this means that God had in view a great purpose of Grace for the saving of mankind from death ; it is Joseph that is going to be the chief worker in this matter above

all his brethren, and the end is to be universal dominion; for the sun, moon and stars bow before him. The Story of Sin here is evil-doing, hatred, envy, heartless cruelty little short of murder, lying and deceit, and the abominable act of selling a brother for 20 pieces of silver, thus making him a slave.

2. The curtain falls upon the scene, and, the imagination keeps thinking upon the poor lad as a slave in Egypt. There is a new scene enacted and it is Judah that is the principal actor upon the stage. The time seems very short, the curtain rises and falls quickly, and thus there is no strain for the imagination to follow the events. Judah has a friend an Adullamite; he marries a Canaanitish wife; he has three sons, Er, Onan and Shelah. Er was married to Tamar, by arrangement, without love; he was wicked and he died. Onan according to custom was compelled to marry Tamar; he too was an evil-doer and he died. Tamar, according to custom, would become the wife of Shelah, but as he was young the marriage was put off for a season until he became a man; but Judah was afraid to let Shelah marry Tamar for fear he should die. As the story goes, Judah's wife died: Tamar pretended to be a harlot, and she sat by the wayside with her face covered. Judah went home with her, and the result was that she had twin children named Pharez and Zarah. The story went abroad about Tamar, and it is said that the father commanded that his daughter-in-law should be burned for her sin; but when the proof was given that he was himself the father, she was forgiven. Whether all these things are true or not; this certainly is true, that those who read the story are shocked when they read it; they wish it were not true; and they wonder what kind of people these were among whom Judah lived. Perhaps the strongest proof that it is true is this: it is found in the Bible; it has not been taken out of it by the Jews; it remains there until this day a blasting record of the life history of a man and of a nation. The legitimate use to be made of the story is not to publish abroad the evil doings of Judah and his family, but to look into the history of the Jewish nation, and see what analogies can be found that would throw light on this subject. It has not been preserved, as a psychological problem without meaning; and those who read it seem to think that they are nearer the atmosphere of the cities of the plain than in the household of Judah. It is a story where

there is no God found; no salvation; no pure thought; it is like the heart of man full of wickedness, sensuality, sin and shame. The Bible is a strange Book, as related to the subject of sin, and men do well to study it in definite order, according to the method of the Spirit. The student may exclaim, where is there any light and hope in such a story? The name Zarah and the scarlet thread catches his eye and there comes back this message; wait for Zarah—the sunrise—the light will banish the darkness, and the blood that cleanses from all sin will reveal what this story means.

3. The scene is now changed to Egypt, to Joseph in Potiphar's house, to the temptation, false accusation, and the prison. In the prison Joseph was placed in a position of trust; he interpreted the dreams of the butler and the baker, and the interpretation was fulfilled. The King of Egypt dreamed two dreams, there was no one able to interpret them among the wise men in Egypt; Joseph interpreted the dreams, and in this way he was taken out of the prison and was made the ruler over Egypt. What is interesting in Joseph is this; he will not sin because it is "sin against God." When he interprets dreams he tells men that "interpretations belong to God." It is "God that shewed Pharoah what He is about to do." "The thing is established by God, and God will shortly bring it to pass." The King perceives that the "Spirit of God" is in Joseph; and because God had showed Joseph these things, he was the man fit to take the necessary steps for the preservation and salvation of men. The parable here is so plain that those who run may read; this man is the type of Jesus Christ, the only Man who knew, loved and obeyed God perfectly.

4. The remainder of the story is full of interest, because of all that is related about Joseph in his exalted position as ruler over Egypt, and in what way he was the means of giving men bread so that they might not die in the time of famine. Of course the purpose of Grace specially deals with the sons of Jacob, their sin and how it was found out. The kindness, forgiveness and love of Joseph for his brethren and his father; and in what way the families of Israel came down to sojourn in Egypt and remained in that country. The Patriarch Jacob died in Egypt and was buried in the Cave of Machpelah. Joseph continued to reign over Egypt, the means of blessing to his relations, and to the world. The story ends with his death and embalment; with

words of promise, a visitation from God, a deliverance, an oath of obedience, that when the day of visitation came, then they could carry his body with them to the land of promise.

The impressions that have been gained about sin, and its results, in this brief study of Genesis, are serious in their nature; whatever men may think, or say, about this subject, it seems clear, that so long as sin reigns unto death among men, it is hopeless to expect satisfactory solutions for the problems that men are studying. Sin may be said to consist in the life that does not conform to the Will of God, meaning by this law and order as understood by science; or wilful transgression of law; but when men try to get to the root of these concepts, what they find is this: that want of conformity means original sin, the matter of fact dia-magnetic repellant, diseased condition, in which mankind is found. Men detest the words original sin, and reject them as without meaning in the Universe, where Evolution reigns; but the rejectors will find that if they accept Science, as the standard of all order and law, then, the result must be, that though they may try to express their thoughts in other words, the facts remain the same, and the difference is about words, not facts. There is an ideal state of innocence; there is knowledge of law; there is free-will to choose and act; and all the confusion of Babel has failed to destroy these foundations of man's psychical being. Moral man could, and he ought, to have kept within the bounds of law; it was his duty to cherish the true, the good and the spiritual, and not subject his real self to the beastial and the physical. Having fallen, the spiritual was in the state of eclipse; the soul became darkness and not light; and the life became diseased, disordered and disorganised; therefore the end was death. Taking the story in Genesis of Adam, Cain, Lamech, Noah, Ham, Nimrod, Ishmael, Esau, Jacob, Judah, and the brethren as related to Joseph, the brief summation in the Epistle of the Galatians gives an outline of what sin means in this world. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." To use the forms in physical life, there is ever being repeated in history a new form of life; it becomes earthly as in Adam; it breaks forth



into inflammation and conflict in Cain; the body, as family or people, loses vitality, is attacked by microbes of evil that lead to disorganisation; and, the end is evil only continually and death. Again in Noah there is new life; it is corrupted by this earth and its pleasures; there is inflammation and struggle in Nimrod and the sons of Ham; disintegration and dispersion at Babel in the race of Shem and the end is the death of Terah at Haran. Again, in the Seed of Abraham it is Ishmael that is fleshly and earthly; it is in Isaac that there is the fierce conflict of flesh and spirit, as in Esau and Jacob. Esau with all his dukes and kings becomes diseased, disorganised; and, in Jacob, in Israel in Egypt, death takes place; the mummied body is in the midst, but it cannot live again until there is a Divine Visitation, renewed life, and the manifestation of the Divine Mercy, Grace and Love. These are the physical and the psychical parables in Genesis; and what has to be realised is that as sin reigned then, so it has reigned through all the ages; there have been differences in living forms; but what was in the seed was found in the plant; what was in the plant is in the tree; and what was in one tree is in all trees, there is none righteous; all have sinned; and, it is science that is now pressing this problem home for consideration. If men will appeal to imperial science, then to science the appeal must be carried; in this court there is no partiality, no favouritism; those who appeal must be prepared to prove their position by Divine Order and law to the fullest extent known. Here all men stand before the One Judge of quick and dead. Let men be careful as to the spirit in which they enter this supreme Court of Law. The Judge will soon put an end to all pettifogging arguments of clever pleaders. The Lord of Truth and Righteousness will not permit any earthly precedents to be cited in His Presence, only that which is eternally and universally true and right.

THE FOUR BOOKS OF MOSES. It can be seen that the position, the stage of development, becomes specially interesting here; it is not easily defined, and yet it is suggested in various forms in the Bible. A death has taken place of great significance in Israel; the families have no organised life or union; they are counted as dead, as of no importance. They are dead men, fit to make dead bricks, to build dead cities, for an empire that must soon die. To put this matter in another form, the Spirit of God is looking round the

earth, that great physical and psychical world, the work of the Spirit and of men and the whole world is dead in idolatry and sin; it is mid-winter and there is no sign of life anywhere—in East, or West, or in Egypt, the great world power. What students of history have to remember is that the day of new psychical life in Abraham, and probably in Zoroaster, and in Brahminism, was past; the night had come; the earth was a Desert, and there was no man who could till the ground and make it blossom and bear fruit. There are dead bones everywhere in a dead world; and what may seem still more strange, the psychical world was dead; mankind had forgotten what they had been taught about God; they worshipped idols and beasts, sun, moon and stars, but there was no altar to Jehovah, the One True, Living God upon the earth. “Joseph died, and all his brethren and all that generation.” This is the background of the picture of Israel in Egypt; the earth and its powers reign supreme, and the earthly powers mean to retain and use the powers possessed. What then is required to break up this mighty empire? Life and abundant life; and what seems strange, at this early date in history, the life must be made manifest by persecution; by a revolt of the spirit against the earthly; in fact, Grace and Sacrifice, Sorrow and Suffering must be brought into operation to quicken the Seed that had lain so long dormant in Israel. It is necessary here to try to grasp the position; this awakening to a new life is not like the Call of Abraham to leave Ur and to begin a new psychical order of thought; it is a great development from the semi-conscious to the conscious. The seed of life in Joseph is to be greater than Joseph. Grace, truth, and righteousness are to pass beyond the physical and the psychical, the objective and the subjective; it is a son of Grace, a lover of truth, a righteous man, that is required; that is to say, a man who ponders upon subtle subjects, reasons about them, tries to put them before himself as order and law, and by this means attains to knowledge of Grace, truth, and righteousness. This stamp of man, it will be observed, had not arisen in past history; they were all psychical children of experience; but here the Heavens and Earth are in travail to bring forth a man endowed with intellectual power, so that by the great Redemption men might learn something about the mercy and love of God for poor sinners under the thralldom of the god of this world.

It is a familiar thought in the Bible that Israel is God's first-born son; that is, a man able to think and reason about God and religion; it is by His power that this son is redeemed. There is another Son, of whom it is written, "Out of Egypt I have called My Son"; thus there are two sons; it is necessary to remember that this is the firstborn, and then what occurs in history is understood; this son is Ishmael, not Isaac, and students know what these words mean. If this truth is grasped, that the Books of Moses are carnal, as intellectual, and not spiritual; that they come as a development; that they are the preface going before the Conquest of the land under Joshua, then men will cease looking for a purely spiritual revelation here, and for this they will turn to the Acts and to the Epistle to the Hebrews. What men have to remember constantly about all these revelations is that they are limited by their stage of development, and their environment; they are valuable means of education, but they are as signs and symbols to men; and only those who are able to soar with Moses in Deuteronomy and stand by his side on Mount Pisgah, are likely to be able to appreciate what the Story of Moses and Israel means.

What may now be done here as related to sin and its results in this realm of thought is to note briefly what may be conceived as sin, remembering that the past, whilst full of spiritual inspiration, is limited to the spiritual psychical realm; to a semi-conscious world where sin and transgression are not defined in order, but they are instinctively known to be contrary to the Will of God. An American writer upon the subject of Art has felt in his own experience, what he calls "the principle of recurrence," and he puts it very beautifully in the following words: "Now the principle of recurrence is the underlying principle of rhythm, and metre, and rhyme, and alliteration. And I wonder whether this constant reiteration, this regular pulsing recurrence in poetry, does not act as a mesmeric or hypnotic agency." What is asserted here is one of the deepest truths in the Bible; it is the ever moving rhythm of the Spirit of God in so many forms, and in so many ways, that is so wonderful; and students will find that it is not very easy to keep in view even the main lines of recurring rhythm. In the four books of Moses this recurrence is found in a simple form; it is in a sense an isolated Desert in the great world; an intellectual oasis that requires careful study.

THE BOOK OF EXODUS. The background of this book is filled up with all the sins and the evil found in the Book of Genesis. The family of Israel is dead because of sin; and apart from Joseph, as the living seed, there would not have been any Resurrection to a new life. This word is used here as having definite spiritual meaning; it is not only a resurrection of the past, with all its types of life, it is much more; the Heavens in Joseph has developed a new principle of life and power; it is what men say is miracle; it is bringing out of the physical and psychical what is higher and greater as intellectual power. It is not asserted here that this is a new creation; but simply that intellectual power was latent in the past; that here it breaks forth, buds, blossoms, and bears fruit; and, hypnotised men do not see, or understand, what is actually taking place before their eyes. Sin in the past as causing death; sin and death regnant in a sinful, earthly environment in Egypt, is the first glance into the realities of the situation. Sin, as persecution, tyranny, and murder tear the wrappings from the apparently dead seed of Grace in Israel; the child Moses was doomed to death before he was born, and yet by the Grace and Wisdom of God, it is this doomed dead child that, in the Divine Purpose of Grace, is going to drink in, inspire, all the wisdom of Egypt and the East; and, as God's rod of power bring about the redemption of Israel. The failure of Moses, when forty years of age, to go on with the work to which he felt himself called by God, is a common experience. Stephen saw what it meant, when he told the Jews that the sins of ignorance, and of the rejection of the Will of God, by men, always precede their acceptance of the Divine Message of Mercy. Men require to be specially trained for the mission God is pleased to give His servants; they require special teaching and guidance to fit them for their work. Men are apt to misjudge Moses when they read the Story of the Bush and the great Revelation. Whether he was blameworthy or not, God knows; but assuredly the man Moses may be supposed to have realised what his commission meant, and his own unfitness for the work. The wonder is, not his reluctance to take up the role of prophet, law-giver, and redeemer; it is that any man could be found who could take up the work, face it with such a brave heart, and with such gentleness and meekness of spirit, sustain the burden of Israel for forty years in Egypt and in the Desert. What, then, are the sins



of Israel? Want of faith, cowardice, murmuring, and complaining; gross earthliness and longing to be back again in Egypt, disobedience, want of restraint, unfitness to rule or judge the simplest matters; ignorance of law and order necessary for a nation; unfitness to apprehend the truth as law; gross idolatry in worshipping the golden calf, and inability to understand the meaning of signs and symbols.

THE BOOK OF LEVITICUS. The Children of Israel were well named children; this is what expresses their position and condition; in other words, they were the children of experience, and they had not arrived at the intellectual stage. They were slaves that had been redeemed, before they knew the value of their redemption; they were set free and knew not how to use their freedom; they were sent to school and they hated their lessons; they were asked to cultivate a sense of order and they preferred disorder; they were taught the sacredness of law and they were lawless; they had been delivered by God their Redeemer from Egypt, they made an idol of gold and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." What then? Is not this what men might expect from such people under such conditions? That is to say, here men see an outward visible order of great truths, and they think that the ignorant, down-trodden masses are to swallow all these beautiful thoughts, without digestion, and, lo! having seen the vision, they are to be changed in heart and spirit, and become at once an ideal nation. This is like what is meant by making men good by Act of Parliament; it is what is continually expected in democratic nations; and strange to say, the magic fails, there is no response; the people do not understand what their wise leaders teach them. This is where the Book of Leviticus comes in useful; it turns the attention away from forms and words as objective, and it emphasises what is subjective and belongs to personal experience. It is not to be supposed that the thunders of law and the lightnings of Sinai are to be despised; they are useful, in their place; and if they awaken the soul to the fact of sin this is well. The difficulty with the masses, that are slaves to the earthly, is that they are hypnotised; they do not see Horeb, or hear the law; there is no conscious thought, no inward searching of the heart and mind to compare the mind with the law. Conviction of sin before God is a great and necessary experience; and truly



those who have not been convicted of sin are to be pitied, they are living far away back in history; they are the slaves of the earthly and mere children. Until this stage is reached there is incompetence to deal with the problems of life, of God, Sin, and the Way of Salvation. Exodus is the Mosaic John the Baptist telling men that they are called to repentance, and unless they repent, be convicted of sin, they are altogether unfit to enter the kingdom of heaven, or the nation of Israel. Sin laughs at the Altar, and calls it a superstition; the sinner convicted of sin clings to the altar horns and will not let them go until there is pardon, peace, and reconciliation. This Book is the one for the individual to study if there is the desire to be enfranchised, and delivered from the power of sin; only, for Christian people, it is not necessary they should stay in the Desert; they will find the better way by coming to Christ and by sitting at the feet of the wise man who wrote the Epistle to the Hebrews. In this book men will find many revelations about sin, and also in what ways men sinned; thus the story of Nadab and Abihu, their false worship, and their unfitness to worship. There is a story about a blasphemer that comes as a terrible warning to men; and what may be specially learned is clearly this, that men must be specially careful as to their thoughts, as related to fearing, loving, and obeying God; and that no word, or action be expressed, that in any sense would dishonour the Name of God.

THE BOOK OF NUMBERS. This is the empiric Book of the Desert life; it tells men something about their experiences, their thoughts, words, and actions; their relations to other men; and what is implied in an organic nation. The fundamental conception found in it is that of the relations of men, as numbered, as parts of an organic whole; as specially related to God; as inspired with a great ideal and as following that ideal to inherit a promised land. In this book sin comes quickly on the heels of gracious revelations and organisations. These are without practical interest; men do not wish to be bothered with how things ought to be done; they have no interest in religion; what they want is food, and plenty of it; all those good things which were so pleasant in Egypt. Thus the condition of Israel in the Desert is that of chronic grumbling and complaining; they are never satisfied; the flesh lusts for flesh, and nothing but flesh is any good; they get flesh to gratify their lusts, and lusting,

when it has conceived, bringeth forth death. But there is not merely gross sins of the flesh among the masses, there is envy, jealousy, and sedition among those who ought to know better; and envy and jealousy, when seen truly, is as bad as leprosy in the flesh. The land ought to be occupied, but the men called to spy it out are mostly cowards; there is no question about the goodness of the land; but, the cities are too strong to be taken, and the giants are terrible. Far better die in Egypt, or anywhere, than face such men. Men call this want of faith; did ever anyone find true courage where faith fails? Because of their unbelief they did not enter in; therefore, they died in the Desert. Empiric rationalism is a vain thing; who cares to fight for home, family, or country, if the realities of life are mere abstractions, or earthly desires and passions? Presumptuous sins; rebellion, murmuring and complaining, seem to be the chief occupations of such children; and, to change their amusements, they enjoy the excitement of Baal-Peor with women that are their wily foes, who lure them to pleasure so that they may be destroyed thereby. It is enough simply to take a brief glance into the Camp of Israel; such things as are recorded of Israel in the Desert do not take away the power and malignity of sin. The picture of a whole generation of people living under such conditions, showing no responsiveness to intellectual truth, ought to make this matter plain that sin is far too subtle for mere intellectualism; the devil is cleverer than clever men; he rejoices in their cleverness just because they are all the more his own children in his likeness. What Mosaism and the Desert teach is that this kind of life, just the common life of mankind everywhere, if built upon an intellectual foundation, that is, external forms and words, will not influence the life for the highest good, and the end will be death in the Desert; the poor wanderers will never reach inheritance, or home, and never realise the truth that it is the moral life that tells to make men strong, courageous and good.

THE BOOK OF DEUTERONOMY. This series of Books require to be studied with care; they convey to men important truths; and they open up new lines of thought when thus studied by the Method of the Spirit. There is not a suggestion that would lead men to depreciate learning, or knowledge; in fact, it might be said that the history of sin is that of ignorance; and it is because men are ignorant that they fail to realise

the true and the good. There is no reason to form the opinion that men develop themselves by intellectual attainments ; what is plainly taught is, that apart from Grace, there is no way out of the slough in which men are found ; if God does not come to their aid they must continue to labour in their sorrow and make bricks for tyrants. Perhaps, this is the root thought in connection with the masses of men ; they have no real desire to become freemen ; they do not wish to study or think ; give them plenty to eat and drink and an occasional holiday, and they seem to have no higher aspirations. But are not struggle, conflict, freedom, order, law, education, signs, symbols, and introspection useful ? The objection would never be to these as means ; it is that men seem to expect them to act like magic when the way of development is by living processes, by perception, conception, assimilation, and all those organic changes that transfer what is dead into what is living. What was the use or the good of freedom, order, law, experience, if it did not transfer Israel from the Desert into the promised land ? All that can be said is that when children leave school they seem to forget their lessons ; they often live as though they had not been to school, and as if their lessons were fruitless. This is mere surface work ; the fact is that in all God's fields the same results take place ; the seed has been planted, it will grow, and it will bear fruit after its kind, but if freed slaves remain slaves in spirit and action, then let men look for fruits in the generations to come. It is so easy to get despondent about the condition of mankind after many centuries, and to complain that the advance has been so slow and uncertain. What is the good ? The end is death and the grave, why then should men trouble themselves about the hereafter ? It is against this kind of spirit that the Book of Deuteronomy enters its protest ; it tells men to rise above Egypt, the Desert, the experiences of life, and think upon God, so gracious and merciful, so loving and kind, so careful and ever thoughtful for His children. The night has been dark, the trials have been many, the temptations have been great, but the future is bright with hope ; the sun will rise bright to-morrow ; the land will surely be possessed and the promises of God fulfilled. Men have to learn that blessing and cursing are ever opposed to each other, but the day will come when blessings innumerable will be the portion of God's people. It is by faith that men

are redeemed from the evil power of this world ; by hope they are cleansed from sin ; through patience, the patience of the Spirit, they are brought near to God and to their heavenly portion ; and it is Divine Love alone that can raise men above the things of time and sense. It is love that preceives the realm of the promises of God, that sees into the heart of God. Love is greater than, and sums up, all the other graces in human life. The greatest Miracle of the Desert is Moses ; and yet this is a great truth, at the hour of Transfiguration Moses was numbered with Elijah, Peter, James and John : the ignorant disciples would make three tabernacles ; they are told that the time for tabernacles is past ; and they heard the voice from heaven saying, "This is My Beloved Son, hear Him."

THE BOOK OF JOSHUA. Here the student will instinctively feel that he is entering a new realm of life and thought. That strange child born in Egypt, on the night of the Passover, baptised in the Red Sea, guided and taught in desert paths and at Horeb ; was led to study the meaning of sin and in what way there is cleansing and atonement ; was formed into a nation, tested and proved in so many ways, and failed to enter in and take possession of the promised inheritance. Love sees far beyond all these changes ; and if intellectual, God-fearing love could not enter because it fell short, there is no cause for despondence, Truth and Faith are not dead, they will enter in and take possession of what God has promised. Not only do Faith and Truth survive, there is a new manhood developed in men who were not crushed in spirit by the cruel world of Egypt. It is necessary to think deep into such conceptions. If students will not enter the fourth heaven of praise and love with Moses, and use his telescope, how will they see what is taking place before their eyes in the Story of Joshua and the Conquest ? It is around Isaac, the heir, the inheritance, that the visible pageant moves. It is in the relations between Ishmael and Isaac, that the subtle soul-life takes its form. It is true that Ishmael has failed, been cast out, rejected, but there is much that can be said in his favour, and this particularly, in what way would Isaac have enjoyed his inheritance if there had not been an Ishmael brother in the Desert. The thought here takes this form ; the soul-life, the moral nature, is not particularly observant and self-assertive ; it is passive, ever



receiving, thinking upon, comparing and weighing what is brought within its realm. What the Intellect plays with as if it were a beautiful spectrum; that the moral nature tries to relate, condition, and synthesise into life. Thunder and lightning, order and law, the Voice of God, become real facts, and the man must try to comprehend what all this means. This is something like what cosmology and the method of Christ mean; they say do not go on blundering and thinking, that the Intellect and the Moral nature are only one; but rather try to conceive that what the clothes are to the man, or the house to the heir come of age and going to take possession, that is more like the relations that exist between these powers. On the other hand, it is well to remember that they are united in a sacred marriage, thus whilst they are diverse they are also in a true sense one as the Soul-Life. It is well also to remember here that there is an ideal that abides, and a real that is only outward form; the ideals are Joshua as Truth, and Caleb as Faith, and it is by them and their children that the inheritance is going to be possessed. It is well also to remember that only Joshua and Caleb enter in and take possession; they too may enjoy Pisgah like visions of the future; whilst the masses see only the river Jordan, Jericho, and a forgotten rite. They had been redeemed, that they knew; they had been educated and their lawless spirits limited, but they did not, and could not, see that this Conquest of Canaan was a pageant, a further means of training, and another step forward in the revelation of the Divine Purpose of Grace. By Faith there had been a great redemption; through Truth there had come a great revelation of God; and it is the man that can wield the Sword of Truth that is going to be captain under the guidance of the Captain of Salvation. The marching orders are knowledge of, and obedience to, the Book of the Law, meditation, and careful observation of the Divine instructions. The moral nature of man will not make great conquests by philosophy or theology; they are interesting and worthy of study, but for Soul-Life and power to subdue sin, there is no sword to be compared with the Sword of the Spirit as found in the Word of God. Such thoughts as these may be found useful by the student when he arrives at this crossing of the Jordan; this is that great river that leads to the Sea of the Dead; there is a strange baptism here; it means repentance and cleans-



ing from sin, so that there may be power to overcome the enemy. Passing from the symbols, there is the story of covetousness, disobedience, trouble and death; any man that so acts is a troubler of the Commonweal, and his crime, as a looter, is worthy of death. The Book of Joshua, as a whole, is singularly free from the gross sins of the flesh; it is a pleasure to follow this Captain from Victory to Victory; to see the supremacy over evil powers; to hear his noble words, and to know at last that the body of Joseph is at rest and the words he uttered in Egypt fulfilled.

THE BOOK OF JUDGES. This is a very serious book for individual men and for nations. Ethical students will do well to linger by the way; and, politicians, if their eyes were open, might possibly discern here lessons of great importance. It is quite true that the names Mesopotamia, Moab, Canaan, Midian, conspiracy and civil war, Ammon, the Philistines and anarchy, may seem far away from modern democratic states; but that also was a Commonwealth not under the heel of a tyrant king, and the sad story is that Israel began to worship Baal as power, and Ashtaroth, as pleasure, and they were paid back by the servants of these gods coming into the country and robbing them of their freedom. So with all the gods of the nations round about; Israel worshipped them and did not worship God their Redeemer; only when they were in dire distress did they remember God, and He sent them time after time Judges and Deliverers. There is room for reflection here for earthly nations; if they worship Baal, power; and Ashtaroth, pleasure; they may find, when too late, that power and pleasure have destroyed them; their gods in whom they put their trust will fail them and then be their enemies. Greece was not saved by her wise philosophers nor Rome by her lawyers and soldiers. Poor Judah trusted in a temple, ritual and priests, and when the hammer of Rome smote the temple it was destroyed, and the Jews scattered over the face of the earth. The teaching in this Book is not speculative truth; it is God, Truth, obedience, love and worship; it is the practical personal, not the relative ideal; it is man and men dealing with God as Person and as Truth and Supreme Judge. There may be men who do not receive or believe in such truths; they may, in their foolish way, try to prove that this cannot be true; if they

are wise they will reconsider their position and study with care the history of men and nations. If ever unjustifiable folly is made manifest by poor ignorant mortals, it is when rational, moral men are so foolish as to rule God out of the universe. Such men are morally insane; they are destroying their Soul-Life and unfitting themselves for the best and highest forms of education.

THE BOOKS OF SAMUEL AND KINGS. It may be observed by students that this development takes a strange form; it is not what readers expect; they are reading a story, and the people in the story remain almost unconscious of what is passing before their eyes. Israel in the Desert never suspects that it is acting the role of Ishmael; and those to whom the Truth is revealed fail to comprehend what the truth means to them. So also with the Commonwealth in the inheritance, it is not conceived that the generations of Isaac are alive; that there has been a struggle in the womb; that Esau and Jacob are born, and that Esau has sold his birthright. What requires to be pointed out here is not special sins; it is that the whole structure is built upon sin and wrong-doing; that Israel is not developing into a Kingdom of Grace; but into what is mere pageant, something like what has been promised, but what cannot be attained under such conditions. This is a very serious thought, and when it is first met face to face, it produces a shock, as if there must be something wrong in such a conception. The Commonwealth came to an end because sin reigned in Israel. In the story about Samuel it is conceived as if the flickering life was almost extinct; there is a transfer of power from the secular judges to Samuel; but the life religious is debased, Hophni and Phinehas are evil doers, and the aged priest, when he hears that the Ark is taken and his sons dead, he falls from his seat dead. This, then, is the awakening that comes to Israel; the priests may have served the altar and watched over the Ark, but these being swept away, where is now the God of Israel, and by what means is the nation to be saved? By Samuel the Levite, the prophet, priest, and ruler or judge; but Samuel is a type only; he is not the King. Israel rejected God and Samuel, and it is somewhat doubtful, even when they were told that they had done so, that they knew they had rejected their King, and that they preferred to be ruled, like other nations, by earthly kings. God in Christ is the ideal; Saul is the

merely earthly type of man. David is complex, full of empirical general types, like Jacob and his generations, but in some ways like the Judah of Genesis. Solomon follows as the great king of Israel in his glory; he sins and dies, and men wonder what is going to take place. A kind of Kingdom of Grace has been revealed; it is the Jewish Ideal even to this day. Christian States have been baptised into it; there are those who are waiting for its manifestation, and yet it comes not. What did men see? An earthly pageant scene that had nothing substantial and real abiding in it. Sin and schism, hatred and war, came, and in due time Israel and Judah were cast down as kingdoms; they were carried into captivity, and there in the midst of their sorrow and suffering they remembered Zion; their sins, wickedness, ingratitude, and how they had brought destruction on themselves.

If the story of Israel from Abraham to the Captivity is considered, it is a strange study; the real facts are so different from the external appearances that it is little wonder if students of the Bible have not seen what is now coming to the light. It is the cosmical order of development on the one side, and the method of Christ on the other, that shut men up to this interpretation of the Bible; they find themselves as in a new world, a very great world of thought; and, it is the light from above that is making the light below radiant; they are not so far apart as men thought; the Divine Ether has united them, and thus light responds to light of truth throughout the universe. There is a large problem involved in Abraham as a Seed; and it is the biological aspect of the story that is so full of interest. That is to say, if the student would enjoy his studies as related to Israel, he will require to be in a measure familiar with life and its development. The seed of Life for blessing to mankind is in Abraham; it is Faith, enshrined in Grace; and the problem to be faced is, that if this seed becomes manifested, then what will the result be in such a world as this under the conditions that exist in it? The story is outlined in Abraham's life, and in the Generations in Genesis, but there is no clear perception of the order of development. If the seed is planted in an Egyptian earthly soil, what will the result be? The answer is Hagar and Ishmael, or Egypt and Israel. If the seed takes root in a free-born soul, a higher type may be expected; then the ideal is Isaac living

in his home in the land of promises. But this is not all, the seed has entered a world that is anti-pathetic to Faith and Grace, and it is this environment surrounding the Seed, in a constant state of warfare against it, that is the visible condition observed by men. To revert for a moment to the advance of disease, as an example of what is meant; there are the conditions of earthly congestion, as in Egypt; there follows inflammation in the struggle between the vital powers, the earthly environment as in the Desert, and after the conquest the fever of individualism, the plague of idolatry, and the successful works of the deadly microbes that threaten destruction. For a time Grace intervenes in the Kingdom; for a time there seems to be a recovery; but the earthly Kingdom cannot heal the nation's sores, fevers, and plagues, and the end is the death of the nation in Babylon. From Babel the seed came in Terah and Abraham; to Babel it returns, and this is the living cycle of a seed of gracious life in its history in the world. What has to be noticed here is the order of recurrence referred to; every new departure to begin with is a higher stage. In this it is like the cosmical principles; it inherits and involves in its being all that went before; the outward and the physical fail time after time, but the spiritual, the purpose in Grace, moves forward, not in the least hindered by the apparent failure brought about in the world by sin. This is where sin and the powers of evil reveal their stupidity; they are constantly gaining victories; but when they are enjoying the feast, the Lord of Grace is in the citadel with another new way of revealing God's Grace. This is a story often repeated throughout history; it is just when death and the grave have claimed their victims that there is an extraordinary resurrection, a new departure to be followed by a new struggle; by what is earthly, inflammation and pain, fevers and plagues, and the end is death. Men say in their ignorance how is it possible that there could be a resurrection? How can the dead rise again? How can that which is dead live? The reasoning is all false, life does not die, it is only that which enshrines the life that is disintegrated. Even Socrates perceived this truth, when jesting with his friends before death, he suggested that they should try to catch his life, his soul, when it left his body. Men require to change their conceptions about life, as a principle of being; it is not a thing; it is a living power, as found in the



physical, psychical, moral, and grace worlds. If, then, it may truly be said that there is no death of physical life, only the change and removal of integuments that may have become prisons, or hospitals, then, how much more wonderful must those forms of life be which are so much higher in their order. The plain fact that men ought to see is that they have befooled themselves through their ignorance; they did not understand the order of development; they had no conception of ever recurring methods of progression; thus, strange to say, sin, death, and the devil, have only seemed to gain victories; when in the midst of their boasting they exalted themselves; then the King came quietly into their midst, placed His heel upon their heads, and called forth His servants to begin the new work of grace for which the world had been prepared.

It would appear as if men were being called upon to reconsider the whole position; it never has been what they conceived it to be; they have only been onlookers at the huge machinery of the universe; and, of the most exquisite work of the microcosm of all that machinery as found in a human being. The Problem as seen in the Bible is not that of creation, and the production of machines; it is very complex; not merely the production of intellectual men, able to know what is true, and moral men to do what is good, but true men above mere machinery, able to use machines in an intelligent manner. Men have become so foolishly familiar with certain common every-day aspects of their life that they have lost sight of the mystery of their being; they are so used to passing pageants that they think there is nothing but shows; no real life with all its responsibilities. Creation is a machine, in its physical order most wonderfully complex, still it is one machine. The Creation in man psychical is, if men could only conceive the thought, a marvellous machine, twice as complex as the physical. The Intellect is a creation in man that is so wonderful in its working that it can analyse the machinery of the universe, and of the mind, and place them in order in true relations and conditions. The Moral life is a creation of stupendous greatness, because it places man within an inheritance of machinery, thought, will, action, relations, and conditions; the man opens his eyes; he sees an image; the image is in himself; and, if his heart is pure, he has seen the face of God in love, brooding over His works, and resting in His



love. All this, and all that can be conceived by such thoughts, is involved in man created in the image of God; this tiny creature possesses, inherits, has inherent in himself, the promise and the potency of all things. True, he is only a unit, apparently scarcely worth numbering with other units; but he is numbered, and an inheritance is found for him. These are the basal facts of manhood; the man is machine; he is mind; he is spirit with will; he can use his intellectual power to gain knowledge of truth and to know what is good, true, and right; it is because he is so made, constituted, and endowed, that he is man in the Image of God. These are the bare scientific facts; in other words, this is how science defines the facts: as to the machine, man cannot make his skin, or hair, white or black; and, he will be a marvellous inventor who will improve upon what science can teach about the psychical life in the mind. Where the man comes in is not in physical machine, or psychical mind, it is in the use he can make of these to discover truth; science says, truth when known must be good, and the good, as man, will see God everywhere and in all things. This is the conception by Science of the original man with such marvellous inherent endowments; but, it must be observed, these very endowments constitute individuality and personality; and from this point he sets forth to possess and rule over his dominion. The story of Eden is as simple a way of expressing the truth of man's freedom to will, to choose, to prefer, to reject, to accept, to act, as it is possible to put into human language as understood by human experience. Let men reason as they please about free-will or determinism, they will not improve in simplicity on that story; the spiritual facts are there, men know that they are facts; they know good and evil; they can choose and act; and upon their choice and their action hangs the history of the future as related to good and evil. If the good is chosen, it is well; if what is selfish and evil is chosen, it is not well, and cannot be well. The foolish, impatient creature would not wait for education and guidance; self and sin formed an alliance to attain impossible ends by impossible means; they would reign and be as gods in power, enjoy all that is pleasant, and possess all that is beautiful. It is utterly vain; there is no power but the power of God; no true pleasure but what is in harmony with

law, as the Will of God; and nothing beautiful that is not also true, right, and good.

This is where science is saying to men, Have you considered these things so thoroughly as to see that this is truly what is meant by order and law in the universe? Do you see the fatal mistake made in the past? Can you apprehend the truth that man, the poor creature, outlawed himself, and his son was made a vagabond on the face of the earth? No, seems to be the reply of Cain, and of all the elder brothers after the flesh; we will not consider the problem in this way; the inheritance is ours, we will stick to it, make the best of it, and we will not give up our rights to any younger brother. This is the story in the Bible of the persistent claims of all elder brothers; of their successes and their defeats. It is the Revelation of Grace, in this sense, that it comes to men to serve and suffer; to bring blessings from heaven, to bestow them upon selfish men; to permit them to pervert the truths revealed; to change the good into evil; and to become so insanely immoral, cruel, and wicked, as to hunt to the death the very Son of God, the Saviour of the world. The root fact in humanity is that man by his selfishness and self-assertion destroyed himself; and what men must try to comprehend is that Science, as the revealer of order and law, is totally unable to discover, within the moral universe, any means by which men can redeem and restore themselves. This is a form of truth detested by the elder brother spirit; it has always maintained that the Fall was not very serious; that the hurt was slight; that the patient recovered favourably; that there has been wonderful developments in knowledge, thanks to the great intellects of the thinkers; that men and nations are becoming more just and good, thanks to politicians and philanthropists; therefore, to men be all the praise and glory for ever. All this is the fruit of ignorance, conceit, and self-asserting pride; it is bare-faced imposture; it is forgetfulness of what sin and self have done, and how they have failed time after time; and, it is claiming for man what is the fruit of Christ's Life and Death, and, of the Work of His Spirit. If only this impostor could be put to shame there would be some hope of advancement; but so long as he clothes himself in the raiments of Christ, and hides from the public view his wounds, bruises, sores, and leprosy, the people will be gulled by great pretensions, and thus fail to

understand that only Christ and His Spirit have ever been the means of blessing to mankind.

At this stage it is advisable to take a glance backward to try, if possible, to get a clearer conception of the method of development; if this is done, the way may be clearer for the study of that portion of the Bible conceived as Spiritual, as contrasted with the Kingdom of Israel, said to be carnal. The Revelation of Genesis carries in it this conception, that there is a Purpose of Grace for mankind in the Promised Seed in Eden. This Seed lives; it becomes man in Enoch, and the man returns to God, and to Heaven. Sin reigns in the Adam race, and the end is the Flood. What the world has had revealed to it in Grace is the Seed, the Man, the saved man and his family. They go forth to possess their inheritance, this earth, as baptised and cleansed by the flood. Again sin reigns in Nimrod, Egypt, Canaan, Babel, and Nineveh, and there follows the psychical confusion, that is Babel, where men do not understand themselves, or comprehend their brethren. It is into this world that the Lord of Shem comes with the Blessings of Grace and Truth; they are to men as idle tales, mere words and names, and the end is the moral death of Terah, on his way seeking for a better country. Here Grace, through Faith, becomes incarnate in a much wider and higher sense than in Enoch; in a real and true sense, Abraham is the consummation of the past, its fulfilment; he absorbs all the past, in Grace, into himself; he becomes surcharged with Divine electric power; in his life he becomes a radiant light as a means of blessing to the world. This is a critical stage in history, it brings to an end the external, the physical order, and introduces the psychical in the man that lives by Faith, that hears the Voice of God, and obeys His Will. As already pointed out, this man is in a sense a unique man; he has been derived from the Seed; he has fulfilled the Seed; and he becomes a New Seed. In and by this man, the Seed, the Word, walked about among men as a Shepherd, and they failed to see his glory; yet his life is life glorified; it is radiant truth shining upon men for Blessings through all the ages; and it is in the generations of his successors that this light of truth is going to be made manifest to all nations. This is in brief prophetic form revealed in the generations of Ishmael and Isaac, as representing Israel after the flesh; and in Esau and Jacob as foreseeing the

future and the Messianic glory. Egypt and the Desert, the Conquest and the Kingdom, follow in their order; but all these are the psychical manifestations of a semi-conscious people, who have no real conception as to what is meant by Joseph, Moses, Joshua, Samuel, David, and Solomon. It was because sin reigned in the family of Jacob that there was death in Egypt; it was because sin and unbelief reigned in the Desert that the end was death; it was because sin, idolatry, ingratitude, unfaithfulness, and disobedience reigned that there came about the death of the Commonwealth; and when the King of Grace would have reigned in Israel, He was despised and rejected, and Israel was so like Edom that there was the forfeiture of birthright and blessing, and the end was death in Babylon. This is the meaning of the psychological story of the House of Israel; that is to say the Book of Genesis is the psychical heart and mind of the Book; there is intellectual, moral, and spiritual development, but there is no true or real conception of what the story actually means. But, a foolish, thoughtless man might say, in his anger, I will never believe that God will so act toward His children; ever promising them good things, knowing at the same time that they could not, and would not, try to understand His will and render to Him the obedience of children. Such an objection might have validity, and be worth listening to, if it could be proved that at any time the children of Israel ever sought truly and earnestly to understand what God their Redeemer had done for them. They never did as a people; only individual types were responsive to the light of truth, and it is difficult to see in what way they could have interpreted the Divine Will in the highest spiritual sense. The result of the whole enquiry is that the psychical in Genesis and the natural and carnal in Israel, are one continuous revelation, made to carnal, natural men; that they never attained to the spiritual in Christ; and that where they got a glimpse of His glory the revelation to them was great. If men will try to study the Scriptures with this light of truth shining in their hearts, they will be more likely to understand what is meant by development; why such a form of development was required; and why those undergoing the process of development failed to understand the process in which they were the actors. If all this is true, then the self-glorying of men is a fatal blunder; to them belong not praise or glory, but



“Shame and confusion of face,” and unto the Lord of Grace and His Spirit, all honour, praise, and dominion. It must not be supposed that such remarks as are here made about Mosaism and Israel are meant in any sense to depreciate their true value as revelations from God; they are as means of education and restraint most useful; they open up a vast psychical world of thought of great value; they are able to make men wise unto salvation through faith in Christ; they are inspired of God in a most wonderful, subtle manner; they are valuable for warning against sin and its results; they reprove the evil-doer and give instruction in righteousness, so that disciples may grow in grace and knowledge, and thus be fitted to live the spiritual life.

THE RESTORATION AND HISTORY. At this point it may be well to pause and reflect upon the position. The history of sin in its objective forms has been traced as Revelation; and, as psychical conception. There has been given to men a manifestation of evil, and of its results, in men, in families and in a nation, this book, or chapter in history is closed, and what men are now expected to do is to consider, study, what has been revealed and try to understand what the Revelation means. It is not necessary for the spiritual student to have a tutor ever at his side; he must prepare himself for independent work; possessing the forms, the rules, he must brace himself up to apply these, and by comparing spiritual thoughts with what is spiritual as revealed truth, strive to attain to scientific knowledge. It might be profitable to go on tracing the effects of sin throughout the Books of the Bible; the process would tend to become tedious; fuller information would be gained as to the structure of the Bible as a whole; but, the fatal effects of evil-doing would not be made more plain. What has to be remembered in this study is that the problem, being considered, is that of man as fallen and sinful; and, the interest involved in the study is the means by which this truth will be demonstrated, proved, to those who are able to comprehend the problem. What has been revealed by science is that Nature is subject to law as the Divine Will. The burden of science is that order, law, exists and reigns; that law means what is true, good and right; therefore the Divine Will is truth, goodness and righteousness. As with Nature, so with Man; there is the same inherent constitution, the same order; thus Man and Nature tes-



tify as to the truth, goodness and righteousness of law. The question of evil and sin arises with man, as intellectual and moral, as knowing truth in its relations, and as conforming to, or disobeying, what is true, right and good. Man is found in the image of God; he is so constituted; thus to fall is to lose the Divine image by the perversion of truth, by doing what is not right, not good. It is in the generations of the Heavens and the Earth that this matter is explained; all the essential particulars are made known to men, as a means of grace, to reveal the fact of man's fallen condition. The form of the Revelation may not please men; but assuredly it is divinely wise as the fundamental truth contained in the Bible, as the explanation of the Fall of Man. It is this story of sin, evil, fall, that is the burden of the Bible; it is often repeated, as in the generations of Adam before the Flood; in the Sons of Noah after the Flood at Babel; in the race of Shem through idolatry in the days of Terah; in the family of Jacob and the bondage in Egypt; in the Desert under Moses; in the days of the Judges in Israel; and, in the Kingdoms of Israel and Judah, the end being the Captivity in Babylon. The Fall from truth, goodness, righteousness and Grace is the chronic state of sin and evil in humanity; and, what the student of Scripture has to remember is that every succeeding fall is from that of increased knowledge, duty and gracious privilege. The conception is that man has fallen from his original state of innocence and that every subsequent fall is an aggravation of the first offence; it is as if sin and evil had attained the mastery, and that they meant to contest to the utmost the means of grace used for the regeneration and the redemption of mankind. There is a great climax in the Captivity; it is as if seed, man, promises, family, nation, land, and Kingdom of God, had all been revealed in vain; the people of God are doomed to death; and, Babylon and the powers of evil reign supreme in the earth.

This is the end of the visible order; of the physical, psychological, moral and spiritual revelation in Grace to Israel after the flesh. What follows is Revelation of a higher kind; it is said to be spiritual as compared with natural and carnal; it is a universal kingdom of God in Grace as compared with a kingdom of Israel. This movement from

Chronicles to Revelation is like unto the early history in the Bible; but the likeness is not in the external forms; it is in the spiritual conditions and relations; thus it is not easy to follow the order of development. As it is not made plain, in words, that the Ishmael in Genesis is fulfilled in Moses and Israel in the Desert; and Isaac in the land of Commonwealth and Kingdom, so it is not by a mere surface reading that it can be discovered that the Esau and Jacob generations in Genesis are fulfilled in the Bible from I. Chronicles to the New Testament. What students have to remember is that they are following up the Revelation of the Purpose of Grace in mankind for Salvation and Restoration; thus, it is not expected that a judgment upon that Revelation should be given until the whole process is known. As it takes eight principles and realms to reveal to man what he is, so it may be expected that the Bible will not be less, but much more complex, in its order of development. As it would have seemed a strange statement to make to an Israelite, that what he was seeing and enduring in captivity in Babylon was the ripe fruit of evil as related to God's Kingdom of Grace, so with the rejection and Crucifixion of Christ; the rejection of the Word and Spirit of God; it is not easy to see that the apparent success of evil is really defeat; and, the seeming defeat of Christ, and His Spirit, in Grace, are great victories of Grace and Truth. What students have to remember is that sin, evil, disorder, and disease can only mean, in the nature of things, disorganisation and death; they are ne-science; being untrue and unrighteous they cannot build up, they can only destroy; whilst grace, truth, goodness and righteousness are true builders, ever building in opposition to what is chaotic and destructive.

1. It is in the light of these truths that the generations of Esau, and of Jacob, as spiritual, require to be studied; and by this light the order of development can be traced. The sins noticeable in the Books, I. Chronicles to Song of Solomon, may be summed up in such thoughts as these: that the carnal Esau man, in history, is one who reads history, as written in Chronicles. As a religious man, he is a believer in a visible Altar to God. That it is well to have city walls for defence against enemies. That God is Providence; or, Providence is God, mysterious, unseen and indefinable. That good and evil, health and disease,

right and wrong, are problems to be settled intellectually by wise men, who are unable to agree about their definitions. That the moral life is that of struggle, sin, sorrow, faith, hope, conflict and victory, praise and thanksgiving. That the true aim of life is to attain to wisdom and to wide experiences of life. And, if this can be gained, accompanied by love and music, pleasure and enjoyment, then this is good; it is enough for the Esau man of this world. This elder brother knows that he sold his birthright and did not receive the blessing; and, through all these books there can be traced the thought that the way cannot be retraced, not even by tears and repentance; the kingdom was taken from Esau and given to his brother. Still, it is worthy of attention that, even though blessing and birthright are lost through sin, there is this hope, that in some way, and at some time, Esau may share with Jacob in the blessings promised to Abraham for all mankind; and thus break the yoke of the evil powers that bring upon men suffering and cursing.

2. As related to the prophets, Isaiah to Obadiah, what students will notice is that there is new life and hope in the earth. The key-note struck in this series is that Salvation is coming to mankind by the Kingdom of Messiah by the way of Grace, Truth and righteousness. The dead World, and dead Israel, will receive justice and judgment for their sins; but with the new order there will come salvation, regeneration, spiritual blessing, wisdom, mercy, goodness and grace. It is here that sin and death are seen to lose that virulent power they possessed; and, restoration means pardon, peace, new life and the overthrow of death.

3. The Second Series of prophets, Jonah to Malachi, continues the revelation of the Purpose of Grace by the coming of the King, the Redeemer, the Deliverer, the Branch, the High Priest and the Sacrifice for sin. There is hope and expectation for the future, but there is also this thought, that the Saviour cannot rely upon His chosen prophets to carry the message of repentance and salvation to the doomed world; that sin is regnant among men by despotic rulers and cruel wars; and, that those who are the servants of God, as priests in His house, are selfish and self-seeking, thus the unhappy condition of those who were said to be the people of God in His nation.

4. It is not necessary to enter into details about the

great revelation of Grace contained in the Gospels. This may be pointed out that the supreme revelation in Christ of the Divine Love is met by the awful manifestation of the wickedness of men. It was when Grace, in Jesus Christ, was revealed as fulfilling all the past, that the priests and rulers in Israel became sinners, in such a way, that they may be conceived as ignorant, full of prejudices, animated by jealousy, hatred and malice, to such an extent that it is charitable to think of them as being demon-possessed, and as having lost the power of spiritual discernment. They rejected their Messiah, the Saviour and Son of God; they persecuted Him without just cause; and, in their madness they brought about His death upon the Cross. In the light of history it is only too easy to condemn such men; but, it is well to remember that they sinned in their ignorance, as they thought, against a man and a deceiver of the people. This is not an excuse for such a crime and a sin so great; they knew not what they were doing, thus the Saviour prayed for them in His sorrow, pity and love.

1. As related to the age of the Spirit, the sin of the Jews as a people is that they continued to walk in their evil ways, and thus their rejection of the Gospel, of the Spirit, as revealed with signs of power at Pentecost and through the disciples and apostles. The whole world, as heathen, Greek, Roman and Jewish, was condemned as being under the thralldom of sin. The Greek world, even that portion that had received the Gospel of Christ, sinned by trying to find salvation through intellectual wisdom, thus despising the Cross of Christ and the way of Grace.
2. The great revelation of Christ by the Spirit to Christians was not fully understood; the light of truth fell upon men with heavenly radiance, but it cannot be said that they received, conceived or understood, the great revelation of Christ in His glory.
3. The Sin of the Church, and of Churches, has always been that of exalting means of Grace, churches, ministers, office-bearers, rites, ceremonies and the written Word, as compared with the spiritual, the Spirit and Grace as regnant in the soul.
4. It might be suggested that those who have known the Lord of Grace as their Friend have not been without sin; the faithful have lacked faith; the servants in the House of God have failed in cherishing hope; the apostles have not been quite so patient as they might have been; and, even the saints, have

not been able at all times to walk in the light of truth, to live the good life, to be gracious and full of self-sacrifice in love. What they tell men is that they have seen the heavenly vision of Christ by the Spirit; but, they have not been able to attain to that perfect standard, that ideal, they have conceived as inherent in their Lord and Saviour, Jesus Christ, the Son of God. The New Testament in this sense is ideal and spiritual; it is that of Christ as Man and Son of God, as Saviour and Sacrifice for sin, as High Priest over the House of God and King in the Kingdom of Grace. Unless men know something of this blessed vision of Christ, they ought to shrink back, and abstain, from expressing their views about Christ and the work of His Spirit. This word of caution is given in the interest of those who think that they are free so to act; it is a word of warning, telling men how careful they ought to be when they enter this sacred place, because there is the risk that they may dishonour the Name of Christ; and, it is possible to neglect, and despise, the monitions of the Holy Spirit. It is dangerous to sin against the Spirit by ignoring His Divine influence; by lightly esteeming the Divine Word; by claiming rights and privileges not bestowed by the Spirit of Christ; indeed, the sin which all men should fear to commit is that of sinning against the Spirit of Grace.

It is not necessary here to refer to the problem of sin as it is revealed in the Book of Revelation; or in the history of the Christian Church. This is a realm of thought open to all students of the Word and of history; but, men may be assured of this, the subject of sin is not going to be set aside in the future; the very reverse, men have got to grapple with this deadly enemy, and if they do not fight against and overcome sin, then sin will destroy them. Sin is subtle, venomous, deadly; and the more clearly men understand this the better prepared they will be to enter upon the deadly conflict in the future. Apart from Christ and His Spirit, there is no room for hope for mankind; indeed, without Their help and guidance men would not be able to discover their own sinfulness and degradation. Sin has been defined as want of conformity to, or transgression of, the will, or the laws of God; and, such a definition is correct so far as it goes; but, science seems to be seeking after a wider definition; this is not all; it is environ-



ment and life, it is wilful disobedience and active rebellion ; in fact, men have to discover not merely that they do not conform to law and that they transgress by doing wrong, or going where they ought not. They live under the shadow of sin ; it is sin that influences their actions ; it is sin that incites to evil ways, and it is sin that raises the flag of revolt against God and heaven within the soul. Sin is transgression ; it is using what belongs to another selfishly, without any evil intentions. Sin is ignorance, and ignorance is in man's environment from the womb. Sin is active personal assertion claiming rights that are not possessed. Sin is going a step further, it is taking forcible possession of what belongs to another and using it for personal profit, aggrandisement or pleasure. All this may be parable, but it is the awful truth that men are ignorant of the laws of God ; that they do not respect the Will of God, as they ought ; that they study their own interests as of primary importance ; and, that they may even go so far as to declare war against the Will of God by wilful disobedience. When this conception of sin is put in this form, and in the light of science this may be called an analysis of the facts ; then the student will ask as to the synthesis and under what name sin is going to be known by men. There seems to be one word that takes up into itself all that has been suggested, and it is known as "devil." That is to say the devil is the conscious rebel and revolter against Divine laws ; his work is evil continually ; his personality is vile, impure ; thus wherever ill is found as disease, disorder, sin, anarchy, chaos, that is the devil's work ; it is what tends to death, disintegration, the grave and hell. Science, as a teacher, may become far more severe than Moses, for this reason ; the law-giver of Israel as an individual deals with persons as related to an objective order and subjective law ; but, Science is the professor of universal law ; thus conviction of sin is spiritual, it makes the man think of himself, and also of his duties to God and his neighbour. The man is as a cell in a great organic whole ; thus the poison-producing cell is an offence to the universe ; it is out of harmony with Divine Law. Sin is the condition of universal outlawry ; in the universe where law reigns, what is sinful misses the mark for which it was designed, and thus every law becomes repellant to what is lawless. To conform to law physical, psychical, intellectual, moral and spiritual, is

to be in harmony with the universe, and this is heaven. To sin against law is ignorance and disease, error and disorder, what is false, foul, immoral, impure, insane and devilish; it is to be ensnared in a net, lost in a maze, caught among the brambles and tormented by fire; it is the way to hell, where, it has been said, the impenitent have no hope, where there is weeping and gnashing of teeth. All these forms of thought are useful, in this sense; they appeal to the imagination, they try to find words to express the facts; but when the facts are seen, and grasped, what they actually teach is, that the creature man, in the light of Science, as measured by the Standard of universal law, is a fool, insane, a devil, if he is able to conceive the thought that by the way of sin he can attain to pleasure, happiness, truth, goodness, righteousness, and the heavenly state. If sin reigns in a man, then that man is the subject of sin; and, it must follow that it cannot be said that the Kingdom of God is within that man. Further, if the man is found in that unhappy condition, the converse truth will be applicable, the man is not in, he is repellant to, the universal Kingdom of God in the Heavens. These sayings may appear to men to be severe, and, to them unreasonable; the judge is not man but law; and, if the appeal against such conceptions is to science, then science may say that against law there is no appeal, except to Grace; but, to appeal to Grace is also to appeal to law in the widest sense possible. Law in this sense is the spiritual way in which men interpret the Will of God; it is His method of thought, word and work. It is God's Will that men should live in His image in truth, goodness and righteousness; but if they sin, disobey His Will, and rebel against His Government by universal law, then He intervenes on their behalf in His realm of Grace, and sinners are invited to return to God, their Father, and Christ is the Living Way, the Truth of God, and the Life Eternal.

## CHAPTER VI.

### REVIEW—CREATION, SIN, AND THE NEW CREATION.

The subjects that have been considered deal with problems said to be abstract and metaphysical; but, they are also practical, because they lead men to consider questions that have to do with the duties of every-day life. What men are finding true is that it is not possible to separate spheres of knowledge; to make divisions of an arbitrary kind; to sum up what is knowledge in one compartment, and study it, excluding from consideration what is conceived as ideal or what is religious. There are the widest diversities, but there are also definite unities; and all have to find their place in the universe of human thought. This arbitrary division of realms of knowledge has been cultivated during the past fifty years; it seems that the physical and psychical sciences have been too exclusive; they failed to understand that the universe of thought cannot be limited by the lower realms of science. There would not have been cause of complaint if these sciences had limited with the greatest care their own realms of thought; where they seem to have gone astray has been in claiming for science a certain realm, and leaving out of consideration what was capable of being placed in scientific order. It has been the misrepresentation of what constitutes true science that has been the cause of so much strife and discussion. It now seems clear that the lower sciences cannot limit the higher ones; and the higher sciences cannot set limits, and say there are no sciences higher than those which men are seeking to place in their order. This position is one that science and philosophy ought to accept; to assert the contrary would be to claim omniscience; and to suppose that further development in scientific knowledge, in new divisions, is not possible. This would be ne-science; in this sense, it would be attempting to limit the universe of knowledge by the partial ignorance

of men who have failed to understand their limitations. If scientific thinkers are careful to limit themselves to the realms in which they work, then they ought not to have any difficulty in perceiving, that as the moral is so much higher than the physical, so there may be spiritual realms, above the moral, of which as yet, they may be partly ignorant. As science has many realms, and many divisions in each realm, what science clearly teaches is not the limitless; it is the limited as expressed by order and law. These seem to be matters that well educated people ought to grasp easily; it is not difficult to understand that order and law mean limitations; thus whilst every advance in science is an extension of knowledge, it is, at the same time, an increase of limitations. This is an interesting study; it means a great deal more than men would suppose at the first glance; because, it is another way of expressing the thought that law, as the Will of God, is universal; it is Divine and good; it is what men are able to study and understand; and this knowledge means not merely that man is in the image of God; he becomes as a god in a true sense, by utilising the knowledge and power gained through order and law.

This kind of knowledge ought to be the possession of all men; without this knowledge there is failure to attain to manhood; men do not know in what sense they are truly limited for good; and yet how free they are to act within the realm of law. It cannot be expected that children in years, knowledge, and experience, will possess such knowledge; therefore, it is important that they be taught what the order of development in the gaining of knowledge means. There is a kind of confused conception in the minds of some men that knowledge is contained as in one reservoir; some possess more and some less of that useful commodity. This conception, as applied to the young, is humorously expressed by men of experience when they say that they are not infallible, not even the youngest of them; the meaning being that self-conceit in young men is sometimes so great that they do not even reverence the opinions of their seniors. It may be conceived that, in this matter, as in so many others, there is an order of the Spirit in development. Thus: 1. The sensuous. 2. Experience. 3. Empiricism; and 4, Science. 1. The purely sensuous stage being that of infancy, where the infant may be said to live in the

realm of the senses, there being no conscious distinction between the realms that are objective and subjective. 2. The realm of experience is where the child can distinguish between the objective and subjective; the senses and the mind, present sensations and memory. This realm is a very extensive one and of great importance; it is largely semi-conscious as to the origin of thoughts, and how they have been acquired. 3. Empiricism differs from experience in this sense; there is reasoning to try to find out order; there is enquiry as to the fitness of things. Literature, art, medicine, philosophy, and theology may be considered to be empiric, even though the purposes kept in view are the knowledge of the order that exists in the universe. 4. Science may be conceived as the attainment of the knowledge of true relations and conditions such as are found defined in chemistry and other physical sciences. These are distinctions, not difficult to understand; but, it must be confessed that many intelligent thinkers seem to be unable to apprehend what science in this sense truly means; and why it should be strictly limited to what is defined order and law. Philosophy may be said to express the same order of development under the terms, particulars, individuals, generals, and universals. Every sense impression is a particular; every experience is individual; every empiric conception is a generalised ideal; and every scientific thought is of universal application within its own realm. Or, the matter may be expressed in this form: every sensation is the work of analysis, of separation; every individual image, thought, word, is a synthesis of sensations; all true reasoning upon generals, or ideals, is in the inductive order; and all universals are deductive as law. What has to be observed in connection with the order of development is that the physical is the unconscious particular relations; these, when they pass through the avenues of the special senses form the individual, sub-conscious Mind Life; there follows empiric enquiry, reasoning upon general conceptions, to find the intellectual order that exists in the universe; and the realisation of this means, as the final synthesis of knowledge, true science and Divine wisdom, the universal Kingdom of God in a man. It is true that science will not remain satisfied until this vision is realised; and, this is saying that man is so constituted that whatever God has been pleased to reveal in Creation, or in Grace, man is



capable of understanding and placing in rational scientific order.

With this thought in view, it may be profitable to glance briefly at the cosmological principles.

Force, or Power, is that principle which is at the root of matter, and energy, what is purely physical. As students may know, this realm of thought has been completely revolutionised, and it has become difficult to express what is truly the scientific position. If the problem is the conditions in which matter is found to exist, as a matter of sensuous knowledge by experience, there is not any serious change; men still speak of what is solid, liquid, and air; ether being hypothetical, the condition is not sensuous, yet it is the necessary condition without which electro-magnetic relations would not be understood. As pointed out, science and philosophy do not reject sensuous experiences; they are realistic facts to be accepted; they are the same for all men. With Chemistry, science passes beyond the realm of experience; all the particulars of all forms of matter are analysed; they are found to have definite quantities and qualities; they exist under certain conditions and relations, said to be atomic, and thus over 70 elements are placed upon a chemical table in their atomic order, in their families, and as they are known by their names and signs. Chemistry, as an objective order, is of great value in this sense; it gives a concrete example of what science tries to do; it recognises limitations of order, or law; and, it seems to say to the intelligent thinker, "You may ask me a thousand questions; you may make any suggestions you please, but, here I stand, and maintain, that I know absolutely nothing as to what matter, or energy, are in their essence; but, what I do know is that the elements are related to each other in definite atomic proportions; and that they have certain affinities as found in families. That atoms can be dissolved I do not deny; that, it may be possible to change ether, air, or liquid, into solid iron is conceivable, or to transmute the baser metals into gold is probable; but, were I as a Scientific worker, within the realm of Chemistry, to express such thoughts, as realised Science, then I would prove that I did not understand what Science means." The meaning here is that a child of experience, or an empiric thinker, may suppose, and suggest, all kinds of thoughts, possible or impossible; but these are not subject to classified order.

As children do not understand law, they do not sin against science; in doing so they are lawless transgressors. For a scientific chemist to do so would be an outrage against law because he knows, or ought to do so, that he is limited by law; thus for a scientific thinker to ride roughshod through such a field of scientific order would be like a fox-hunter in a garden. The Chemist, as a Chemist, limits his chemical studies to the chemical field of thought. The Spectrum analyst finds that he also is limited in a different way by light, refraction, colour, and by rates of vibration. He begins with chemical elements, where the Chemist leaves off, thus his work of analysis is different in its form, higher in its order; it is general, and universal, in this sense, that elements are not particular to one individual sun, star, or planet, but common to all. The result with Spectrum Analysis is that it begins with light as a cause: the light passes through the prism and it is refracted, forming the solar Spectrum; when the reverse order is followed, there is the process of synthesis and the generals, as the ideals, in the solar spectrum become the universal mode of motion named light. From light the solar spectrum is derived, and there is the marvellous presentation of thousands of lines of energy, colour, heat, chemic and other relations and conditions; they are transformed by re-refraction, they are as general concepts, and it is as such that there is synthesis into light. In chemistry it may be said that from innumerable particulars of matter there is synthesis into over 70 individual elements; but with light, the pure light is changed into many individuals; these are generalised, idealised, realised, and the return is to pure light. Matter and energy are particulars of the senses; chemistry changes the particulars into individual elements; and spectrum analysis takes the cycle of light, and says to the analyst, Understand the position, you are now working within a divine circle; do not break through the same, do not use an imperfect prism, or the issue will be darkness and not light, and chaos instead of a cosmos. This is the realm of parable; it is order and law; it is the intellect as relating all forms of truth, and it is the moral man, pure of heart, seeing the face of God in truth. It is where men are found standing in the physical realm; and, strange to say, even here two faces can be seen; the God-fearing man sees the face of God as the perfection

of beauty, order and law; the self-asserting man perceives in dia-magnetic order the face of the serpent; he drops the prism, horrified, and for him there is no vision of heaven, beauty, order and law. This is the point where God-fearing scientific men require to take up this parable of parables in the physical world; and, apparently it is going to follow this order. They do not require to trouble about sensuous experiences; they do require to realise that Chemistry, as a division, has its own order and laws; and that spectrum analysis, as indicated, is the great parable of light and darkness, truth and error, good and evil. What then is that realm which is above these, immanent in them, permeating them everywhere, and, yet able to transfigure them into heavenly light, or analyse them into one supreme energy? The answer must be that this realm is that of ether and electro-magnetism, because it is through these that matter has been dissolved into a stream of electrons, as one energy, or Force; it is by this means that dia-magnetism is passing away; that the electric light has flashed forth upon a dark world; and, that the wonders of telegraphy, telephony and many other wonders are being made known to men. What has to be suggested here for the consideration of thoughtful, God-fearing men working in this realm, is not merely that this realm is, in some sense not yet clearly defined, an autonomous division of physics, this it is sure to be; but what is more wonderful, it is this fourth division that may be expected to sum up all the lower divisions in all their diversities, and point the way to that mystical unity which philosophy seeks after. The suggestion now made is not merely as correlated with the other divisions in the physical realm; it seems clear that this is the very nature and order of development. The mystical is not in the Gospel of John only; it is actually to be found in the physical world; and it is ether and electro-magnetism that are going to be used to give forms of expression to what is divine. Here it is scarcely necessary to remark, that God-fearing physicists will realise, that in a special sense they are honoured to become the co-workers with the Divine Spirit in this realm of truth; they are being called to consider the mysteries that lie at the root of all that is mysterious; and they are called to do so, not as were

the mystics of old, but actually as science, as the revealed Will of God, and as Divine order.

**LIFE PHYSICAL.** If the student has entered very fully and sympathetically into what has been suggested as to the physical world of matter and energy, there ought not to be much difficulty, possessing such a clue, in finding the pathway through the Cosmos. The remarkable fact is, that nature is so constituted that in the very lowest realm there is the pre-vision of science and Divine Wisdom; that men have lived, moved and had their being in it for milleniums; that they had not realised, or had lost, or had become dia-magnetic to what is heavenly; that they were deprived, not merely of the realm of electro-magnetism, but had not attained to the sciences of Chemistry and Spectrum Analysis. The meaning here is, that all the sciences are involved in that mystical fourth realm referred to; but the fourth division in all realms, is in a particular sense, the mystical Divine Revelation from God, by the Spirit. This is a subject that requires very careful study; this is a glimpse into the glory that is to be more fully revealed; it is the Revelation of the Spirit, unto those who are prepared to enter into what is revealed to men within the realm of Science.

1. **BIOLOGY.** Here the student will keep in view two points that are of importance: that the physical as matter and energy, is carried forward into this world of physical life; the physical is the Sub-stratum, and that Life, as a Cosmical principle, begins to build, according to the Divine Wisdom, by the Divine Will, what is going to become a temple of God. That is to say, Biology as a Science deals with physical life as a whole; in its historical development, and in the individual human body.

2. **ANATOMY** follows upon similar lines to Chemistry; it is that of the analysis of all particulars of all living structures, and the syntheses is the individual body of a man.

3. **MORPHOLOGY.** This is in a sense like unto Spectrum Analysis; there is the study of all the forms of all that has physical life; with this result, that it is life that is the mysterious power producing all forms of what is living; and, as in the physical cycle, it is from light to light, so here it is life through all living forms back again to life. To put this in other words, there is no death; there is a kind of Spectrum of life; and, when men get beyond the Spectrum, they see that there is no death, but living organs,

as producing the state of perfect health. 4. **PHYSIOLOGY.** The conception that underlies physiology is that of the functions of organs, as producing the state of perfect health. The question the physiologist may be inclined to ask is this, Can there be any analogy between electro-magnetism and the perfect functions of the organs; and, if there is, where is it likely to be found? The answer might be that the nervous system is very like electro-magnetism; it may be electro-magnetic in form, under conditions of life; and if this is so, then special study of the nervous system, as correlated with other organs of the body, may become the means of understanding health; what causes disease; and, in what way disease can be remedied. Here again the mysterious fourth division points in the direction of the mystery of sin and disease; in other words, when men go deep enough into the very heart of nature; they do not find a cold stone or a grave; they find the pulsating heart of God in gracious love; the living Christ; the stone rolled away and the empty grave. If men do not find immortal truth, and the life eternal, in these realms, it is plain that they will find the divine forms that will be found useful in their education.

**SPIRIT AND MIND-LIFE.** It does not seem necessary here to enter into details in this world of thought. The forms of thought are carried forward from the realms that are lower in their order. There is likeness, analogy, parable; there is increasing complexity; there are great differences as from objective to subjective; but the language is the same, and the order of the method of the Spirit's operations can be traced. As related to the Spirit of Man there is that mysterious correlation with the nervous system; with the organs of Special Sense; with sensation, perception, conception, thoughts, relations of truth, polarization, and it may be, clairvoyance. There is a mental biology in a living mind; the mind can be analysed or anatomised; it is not darkness and chaos, but life and order; and, when the dia-magnetic eclipse of light and truth has passed away, then this will be one of the most wonderful worlds it is possible to conceive. The strangest of strange facts is this, the temple is not built by man, it is the very work of the Spirit of God, as carried out by the Spirit, in the darkness when the man had no conception that he was then subject to the Divine operations.



INTELLECT AND MORAL LIFE, OR THE SOUL. THE PHYSICAL has to do with what is objective, what is body as apart from the mind. Or to put this in another form, what the objective physical universe of matter, energy, and living forms are, as universal, that the physical living body of a man is as the microcosm, and the individual. The one is infinite in its greatness; the other is infinite in its smallness; the infinitude not being in the things or forms; but in the strange facts, that they are spiritual, ideal and real. What this seems to assert is more wonderful still, because what lies behind the spiritual, ideal and real, is that these cannot be separated from the Spirit, Christ and God. It is the conception of the heathen poet in another form, "In Him we live, move, and have our being." The individual is a part of the universal; but they are also one in the Spirit, one in Christ ideally, and one in God, the One Reality. This is the fundamental conception as to Divine Power and Divine Life; they are like unto the Divine Garments of Truth, as universal and as individual. What this means takes a serious form in the light of this study; and, it is pressed home in such words as these, "Know ye not that ye are the temple of God?" The meaning coming into view is taking this form, Let every man be careful how he uses the body consigned to his care, because it is in a true and real sense, a portion of God; therefore it ought not to be degraded, or desecrated, become a schismatic thing, a temple for an idol or a devil. Whilst this aspect of truth seems to go a long way towards Pantheism, it is seen to be essentially different, this is more like the Fatherhood of God in the widest sense; and at the same time, it is man as personal, and sacred, as brought into family relations with the heavenly Father. The PSYCHICAL is a world added to the physical; it is Spirit-power and Mind-Life; it is the subjective, the individual; that which responds to, and corresponds with, the physical. As explained, this is a world of thought so near to men as to be the nucleus of their spiritual being, yet the region is so dark and dia-magnetic, that they have to confess how very little they know about it; and, what they do know, is expressed under the terms of perception, conception, comparison, desire, passion, emotion, affection, imagination, and other terms known by psychologists. In other words the psychologists seem to

study the Mind as a Subject-Object, and by empiric experience; but they fail to study it as a living form, a spiritual body, and as capable of being so studied as the physical body. Whether the more careful study of the nervous system as specially related to the spirit, as indicating the method of perception and conception will be helpful in this direction requires consideration, but what psychologists ought to assume, as a fundamental truth, requiring to be proved, is that the Mind-Life is living and organic; in fact, it must be so, else it is hard to conceive in what way men can be classed as sane and insane. What has to be kept in view is that the Mind-Life is the nucleus for the Moral Life; it is the individual; it is the person, as becoming endowed with intellectual power, able to reason upon, relate and condition knowledge. To the spiritual man there is given the Intellect to analyse and dissect things and thoughts into their classified order, and the Moral Life to bring the heavens so near that even the Face of God may be seen in law. This is the Kingdom of Man in a true and real sense; this is where he reigns in subjection to the Will of God, as universal law; or, it is where he becomes a self-seeking, self-asserting rebel, attempting to reign by his own will, and in his own way, What has to be remembered here, is that as it is with the physical body, as related to the physical universe, so it must be with the psychical being and the psychical universe; there is the same spiritual, ideal and real, and the same Ultimate Reality. The Spirit of Man lives in the psychical world, and is correlated by the senses with the physical; but when he is endowed with the Intellect and Moral-Life, then he is also correlated with the heavens and the heavenly; and it is because he is so constituted that he can fall into the sensuous and the carnal, or rise into the heavenly and attain to science and Divine Wisdom. In the Divine language of Parable, these endowments are like unto talents that are to be used during the absence of the Master, who entrusts them to His servants. There are those who are faithful, obedient, loyal, and honest; there are the unfaithful, the disobedient, the rebellious and dishonest; but all are equally debtors, and responsible for the gifts they receive as the means of faithful service. Here also the arguments of the physical is applicable; there is the Universal Lord and the individual servant; but,

the servants have no independant lordship; they are personally responsible to the Lord of the Universe for all they know, possess, use, and the profits that are made. In other words this is spiritual, ideal, and real Socialism; it is what ought to be; it is what is not; and, it is the kind of conception that men seem to be groping after in many ways. What appears to be fundamental about Socialism is that the Fatherhood, and the Supreme Lordship of God, be recognised universally; that Christ should be received as the Divine Example of Sonship; that the Spirit should guide men into the truth as found in Christ; and that all men following Christ's example, live together in peace and love, as the children of God the heavenly Father.

Thus far the cosmological principles can be followed, and by this means science and philosophy may be brought to an agreement. It is seen that physical laws govern the physical world; that psychical laws are in operation and govern the psychical world; then the man as endowed with intellectual power and a moral life enters the arena; by the intellect he is able to discover order, by the moral life he perceives, conceives, that law reigns as the Will of God; in fact law becomes the garments of God; His spiritual form by which He is seen; and, as men study the raiment that is Divine, there is revealed to them the Face of God; and, it is Christ with whom they have been conversing about the things eternal. As viewed from this standpoint the student will perceive that man is so constituted that he could develop in this direction and reach his goal. He will be deeply impressed with the thought that this is the normal order, what ought to be, because the fitting consummation of pure intellect, and a holy moral life in love, would be the World of Science and Divine Wisdom. Looking back over history by the way of the Cycle of Grace, the student may think that this is the meaning of the Desert Journey under Moses. The first man made the foolish choice not to enter in and possess this goodly land, through unbelief and disobedience; therefore, the necessity of the long dreary journey and the weary education to prepare the sons of men for this inheritance now opening up before them by means of Science and through the Guidance of the Spirit, after the Example of Christ. This is what the Bible means; it is as the great streak of

light from heaven upon the long journey in the darkness of the night; it is the Pillar of Cloud and Fire; and, there is no other true light that is sufficient for all the requirements of men. Grace is like unto the light in the night; Sacrifice is like the Cloud; it is like the Divine becoming Incarnate; it is like Peden the Seer, praying for the mist to fall around him on the moors of Scotland, so that he might be safe under the Divine protection. This is where a few remarks may be made about the subject of evil, of disease, disorder, and sin. It is where men have to face the facts of death and the grave; and, standing there helpless, they reason with themselves whether the grave ends all; or, whether the greatest of all truths is that Christ lives; that He has conquered death and come out of the grave the First-born from the dead; and, because He lives, all who live and believe in Him, have become inheritors of the life eternal. As a matter of fact, nothing less than this can possibly satisfy man; it is the deepest desire in his soul; it is as the cry of the child soul in the darkness for God; and, it is God in Christ, in His Grace and pity, answering the cry. Men can choose here, at the mouth of the grave, the way in which they will walk; if they choose Christ, Grace and Truth, light will flood their pathway; if they choose the way of unbelief, then they take the way of darkness, night and death; and, so far as can be seen, no light has been revealed by which those who thus choose will ever reach the land of pure science and Divine Wisdom. It is not to be supposed that men are going to receive special light upon the problems of evil and of sin in this world. Men do possess a certain amount of knowledge about such matters sufficient for practical life. It is not so much want of knowledge of which men ought to complain, as want of will-power to obey and conform to all that they know. Philosophy and science have brought men to this position, and what they seem to say is this; stand still, consider, and reason out this problem of the Ultimate as Reality, as God; and of all knowledge as of classified order, as Divine law. What Philosophy says about the Ultimate is, that it is utterly useless for men to deny this Fact, they have no choice; they must believe what cannot be proved by the reason. Reality is the cause of all effects, and there cannot be effects without a Cause. To reason that there is no First Cause, only parallel powers or organs,

and the laws that constitute the organs, does not alter the position one hair breadth; what remains after admitting this truth to be in harmony with reason is just this, there is Being and Becoming; it is the Being that causes the Becoming, and further reasoning is useless. The position that Science takes up is definite; it deals with the Becoming, order and laws. Science veils the face before the Ultimate, as Reality; and says, "I dare not attempt to enter into the Most Holy Place; into the Holy Place I am permitted to enter, and therein I find such wonders, that I am amazed the Lord of Glory has condescended to permit me to enter therein." In other words Science says, "I have been privileged to enter in, and pass by basin and altar, baptism of water and of fire; I have knelt at the altar of incense and my heart has been poured out within me that one so unworthy should be permitted to utter words of praise and thanksgiving to God. I have eaten the Bread that came down from Heaven, and I live. I have seen the holy oil in the sacred lamps of Truth, and the Holy Spirit has given me light in things Divine." What science testifies is that so far as the intellect of man can see throughout the universe, it is in perfect harmony with the reason to believe that God is the Good, and that in Him there is no evil; that what science can discern, as order and law, are perfect and good; and that the further science goes in this study, the more fully the proof must become that order and law are good, and good only. Students must remember that these conceptions must be limited to the realm of pure science, of Divine law, taking each realm in its order as revealed by the law of development. It is along these lines that the light of truth shines; each is true and good in its own order; and, it is not reasonable to take what is being unfolded as a cosmos; place them in a chaotic position, and then expect to find harmony and unity of thought.

Taking the physical world as an example, and the realm of force as particular, what science perceives is that matter and energy are heterogeneous; to the onlooker there is no apparent order, only mixtures of all kinds, with here and there a nugget of pure gold to encourage the student to go on with his studies. It is chemists who discover order in the midst of confusion; but, it does not seem to have occurred to them that it would have been more easy and



more suitable for their purposes, that the cosmos of matter should have been in chemical strata from heavy to light; with hydrogen in a layer at the top and each element in its strata down to the heaviest metals. There is a place for apparent chaos as well as for the cosmos; but, students will do well to remember that what may appear to them to be chaos is not really so; it may be in perfect order as the means by which development will take place. Spectrum analysis and electro-magnetism in their own divisions, as science, elaborate more fully the same forms of truth; and they do not convey the impression that there is any want of wisdom in connection with the order in the physical world. If physical life is considered, then biology, anatomy, morphology, and physiology prove the regnancy of order and law; and what these mean is that living development is good and not evil. Life becomes; or this new power in the physical world begins to appear; it cannot be classified with any of the purely physical divisions of Force; thus there is no choice, a new division must be formed, and what can be observed in the realm of Life requires to be set in order under new forms. Biology gives the life history of the development of Life in two directions; first, in all creatures that have lived; and, second, in the body of man as the highest known stage of physical development. In this sense, it is supposed that the body of man is the summation of all that is physical in nature; thus, if science could sum up all the details of all the physical sciences, then these would be found in the human body. Could men conceive now, in scientific order, the condition of all that has lived, as special creations, every species after its kind, and all continuing to live without any change? If such a conception were possible, then there might not arise any question of physical evil, but it would be at the expense of all living processes, of development, of variations, of ascending forms, or of forms that have become degraded through their environment. Such a conception might have been possible fifty years ago, but in the light of what is now known this view could not be received. What men wish to abolish is physical death; they seem to think that this is a form of evil; but it does not appear that this is so. The thought is that all the lower forms of physical life are means toward an end; that end being the body of man. If this is so, then what men ought to be looking for is not

living forms that will abide for ever, but the stages of development advancing toward an end. The rule would be that every plant, tree, or creature, after its kind, would develop from seed through all the stages of development; the end of the cycle of life being that seed reproduces seed, and this end being reached, life is continued in the new seed, whilst the parent plant, tree, or creature, ceases to live, and the inorganic returns to the dust from whence it came. What this means is that in such cycles of life there is no death as evil; there is the perpetuation of life by the method of generation. Another aspect of this question is that physical life is earthly; it is earth rooted, or earth centred; in other words, the earthly has no life in itself; it takes its nourishment from the earth, and when the cycle of life is run the earthly returns to the earth again. The source of physical living form is from earth, water, and air. All this is parable; it is what is like; it is what is meant for education, the forms are being supplied, the symbols are being shaped, the letters are there, and in due time words and sentences will be formed. What men might be able to see is the finger of the Spirit operating in the physical world, writing beneath all forms, what is order and law; thus when men become spiritual they see through all forms, and in this way they reach the thoughts of the Spirit.

What may be observed at this stage is, that the problem of evil in the physical world is not explicable within that realm. There is no affirmation that evil exists, neither is there any denial; what men find in the physical body is what appears to the senses; what is known to be ever changing. As in the physical so in the psychical, in the Mind-Life; what men find is a state of confusion, disorder, and inexplicable chaos; and yet there is the feeling that in some sense or other, underneath, and through the confusion, there is order and law. Indeed, men are so sure of this that they count upon the fact that all sensuous impressions are true; they do not doubt them, they simply feel sensations, see, hear, taste, smell, and have affections and emotions; they believe these facts, and act upon them within the range of perception, conception, representation, and simple comparison. The psychical, in this limited sense, has no conception of order as compared with disorder; the creature is living, as mathematicians might say, upon the plane of two dimensions. Here, again, the question may be

asked, Does the problem of evil arise as compared with good? and the reply will be No, because good and evil are not within this plane of being; it takes the intellectual power and reasoning to enter upon such problems. But men may object and say, Where, then, is the perfection of the Divine Wisdom in the physical, or in the psychical worlds? The reply would be in this direction: How foolish, impatient, and unreasonable men must be; as reasonable beings they are found studying the most complex of problems, and they complain that they are unable to find the answer before the problem has been fully stated for their consideration. Given the physical world with all its visible wonders; the psychical world with all its mysteries; then, but not till then, there appears upon the scene man, as intellectual and moral. It is to him the problems appeal; they are there ready for him to study; he comes with the endowments suitable for the work; and as men can now see the solution is not to be found by experience or by empiric reason, as in philosophy; but by getting into spiritual touch with the Spirit of God. What this knowledge means is science; that is, knowledge of order and law as the Will of God; and, there is no other way by which men can attain to the knowledge that is Divine Wisdom. If this is clearly seen, then the problem of sin may be better understood; the mystery of it seems to vanish away; the devil's mist is dissipated; men are seen to be naked and in their state of shame, and there dawns upon them the inexcusableness of their folly. The Father-Creator placed man under true relations and conditions, within suitable limitations, with the knowledge that obedience to law, as the Will of God, is the one supreme duty of man. All that was required of the man was a teachable spirit, an obedient will, and a loving heart; simply to remain at school, to learn lessons, to obey the Teacher, to love God; and, by thus keeping in the right way, the end would be true education up to the realm of science when the wonders physical, and the mysteries psychical, would be understood as Divine order and law. The story of Eden is a true revelation of what sin means; that is to say, the spiritual man looks beneath and beyond the story. The spiritual facts are God as Creator, as Orderer, and as Law-giver. God is the Ultimate Reality, the Worker, the Will permeating all; and man as created and subject, is ignorant, yet related, and co-related

with God in a most wonderful manner. The man is person; he can will and choose; he can obey or disobey; he can neglect his opportunities, despise his blessings, and disobey God; or, he can learn his lessons, be thankful, grateful, and obedient. All these are commonplace conceptions; they are known by every sane man; and what is more, such thoughts as these are common to all men. Sin is doing what is known to be wrong; it is neglecting, for selfish reasons, to do what is right; it is the self as central, with authority, as lord, and as opposed to God, and the Will of God. It is man putting aside with a proud spirit, a rebellious heart, a perverted intellect, and a darkened soul, all God's righteous claims; and asserting the right to dictate relations and conditions of life, thought, and action, all these being out of harmony with the Will of God, as the Supreme All-wise Will in the Universe. Men may say, But we have never conceived sin in this sense; we have thought upon law as something arbitrary; and that we had a right to consider and judge for ourselves; we could not find two schools of thought that could agree upon any subject; what could we do but try our best to find out what is true and right? and, if we have loved what we knew to be true, and tried to do what we knew to be right, then, under the circumstances, what more could we do? The point now reached is a critical one; what every student will see is that the day for excusing, and for accusing, is quickly passing away. What men must face now is now is not Moses and law, schools of thought, or forms of religion; it is the Voice of Science, and Science means here the Spirit of Christ and of Truth, as revealing to men Law as universal, and as in the deepest and truest sense the Will of God.

It will seem very strange to many men that Science should in this way be exalted above the heavens of empiric wisdom and of divine theology; they may repel the thought as a form of idolatry; and, without full and careful consideration, they may run the risk of making Science a stone of stumbling and a rock of offence. It is granted to the full that upright men will not do so willingly; but there is real danger here; and it is just as real, and even more serious, than when the Jews rejected the Saviour, their Messiah. It may not be very easy to see exactly wherein this danger lies; but it may be expressed in this way: In the Lord Jesus Christ there was the full manifestation of



the Divine Will in the Individual; in thought, word and deed, He was the Example for men, as expressing to them the Will of God for salvation. Sinful men failed to see, perceive, conceive, this Divine revelation; they even said that Christ was a blasphemer; that He was devil-possessed; and, yet, they could not measure His thoughts, understand His words, or comprehend His works. They were psychically blinded by the god of this world, by selfishness in varied forms; they lived in a world dia-magnetic to divine truth, and thus, in the name of truth, righteousness, and religion they committed the most awful crime in history of rejecting their King, and of crucifying their God. This expression, "Crucifying their God," must not be conceived as a literal, physical fact; the meaning is that in crucifying Christ they did this to God, who in the Divine mystical unity is, in the very highest and truest sense, One with Christ. What men see in these days, by Science, is not the Individual Jesus; it is the Universal and Eternal Christ. He is coming in a way that children of experience, and empiric thinkers, cannot understand; it is by the Spirit of Truth that the deepest truths of Science are being revealed; and such men are not prepared, neither are they preparing themselves, in a worthy manner, to receive this Kingdom of God when it comes to them. Science is now appealing to men in the language of universal truth, righteousness, grace, and peace; but, if there is want of fitness to receive and understand the message; little desire even to seek for, or to find it; then, in what way can men expect to save themselves, or be the means of saving others, from the judgments that would follow ignorance, incompetence, and unwillingness to receive the divine message and obey it? To put this matter in the language of philosophy, what was revealed to men before the coming of Christ in the Flesh was all kinds of particulars as synthesised and found in individuals. There came a great Spiritual movement as found in the Captivity and Restoration of Israel, and it is Jesus Christ that sums up the prophets, Moses, and Patriarchs as the one and only Individual revealing to men the way of salvation, and in what way sin can be destroyed, and men forgiven. He is the Peace-maker, the Reconciler; thus, if men wish for reconciliation and peace, He is the Way to the Father, and there is no other way. The result of His Life, Death, and Resurrection for men was the gift



of the Holy Spirit of Christ in Grace and Truth. During the age of the Spirit men have been dealing with great truths that have been known to be ideal, general and spiritual, and the issue is the universal in Science; that is, Christ and Divine Truth and Spiritual Wisdom. Here it may dawn upon men that sin is not evil only, it is disease, disorder, degradation, disorganisation, and death physical, psychical, and moral. It is the creature lifting the hand against the Creator; it is the son, in his waywardness, despising, and dishonouring the Father; it is the mean, petty, contemptible, ignorant, conceited self as opposing the Will of God, which is universal law, with a will that is as a broken reed that has no inherent power, life or wisdom. It is perverting and misusing all the gifts of God, for the very purpose of destroying what is organic, true, right, and gracious. All these things may be expressed in manifold ways, but, perhaps, the simplest way to conceive the great spiritual truth is just to think of the spirit of man as depolarised and not in harmony with the Divine Spirit; of the mind as diamagnetic and full of darkness and ignorance, instead of being orderly and radiant in light; as intellectually perverted, self-centred, and self-asserting; and as morally not good, but sinful. The face seen within the soul is **not** that of Christ but of a serpent-devil, that requires to be crushed to the death so that the Spirit of God may redeem and restore the soul to the image of Christ the Saviour.

From these remarks, it may be inferred that the matter of importance is not the definition of sin; or of trying to put in order, or to classify the works of the flesh, or of the devil; what seems always to turn up when such efforts are made is some new-fangled scheme of the devil that tends to prove that after all sin is not so wicked as it is said to be; and that even a good word might be said for the devil, particularly when that devil is self, a deeply interested party in the problem. It is not the definition, but the destruction of sin, that is required; every man is called upon to make this a personal question; to try sincerely to lay himself in thought beside Christ, making Him Standard and Example. The farther stage must be much more difficult, because this means a man seeking the guidance of the Divine Spirit; striving to attain to the knowledge of Nature, of man, the Bible, history, science, and divine wisdom, and thus coming to see in what sense Christ is the Universal; and how the

Universe is in a true sense revealed by Him. It is true that the physical, its forms, order and laws, will bulk largely before the vision in the early stages of study; but, in due time, they will fall into their own useful place, as helpers to the psychical and the moral. The day must come when these will become shadowy; they are only worthy of consideration for the natural light they are able to throw upon what is spiritual and eternal. Sin, what is sinful, natural, carnal, cannot see the Kingdom of God; therefore, if men really wish to understand what regeneration, salvation, redemption, restoration, and the Divine Inheritance in science and Divine Wisdom mean, then this information can be obtained from the Bible, and from that Source only.

Men may ask why it is that so much stress is laid upon the Bible as the means of guidance in Grace, Truth, and Righteousness. The reply must be that there is no other source, no other way, by which men can attain to the knowledge required for salvation. This is the central question; if men are satisfied that the natural, the ethical, or any system of thought, or religion, apart from the Bible, will be sufficient, or efficient, to supply the knowledge required, then it is useless to reason with them; they do not understand the problems of life, sin, and salvation; they have not seriously considered what the natural truly means; in what way the natural has failed; in what sense sin is destructive; the impossibility of self-restoration to the ethical or moral position; and, the absolute necessity of the Revelation of the Purpose of Grace for Salvation by Christ, through the influence of His Spirit. It is well known that natural, ethical, moral-minded men do not accept this position; they do not understand why Christ should be thus exalted above all men; or, why the Bible ought to be received as a special Revelation from Heaven. In the light of Science the arguments used in the past are not now applicable; the universal demands that the universe be conceived as one; that the development should be one; and thus what was formerly conceived as a special Divine Intervention, a kind of miracle, must be correlated with what is said to be natural. In one sense the Revelation contained in the Bible is supplementary to Creation; in another sense, it is a continuation of the Revelation of God, for a particular purpose; but the Revelation of Grace is just as

miraculous as the Revelation of Force, Spirit, Mind, Intellect, or the Moral life. As Principles, they are equally mysterious; they are related ultimate powers, correlated with the Ultimate Reality. Science bows the knee and veils the face before these mysteries; what it aims to attain unto is the classified relations and conditions of all that is developed out of these principles, as individuals; as united principles; or, as a development to the moral stage. This is generally termed Creation; it is where man as free, intellectual, and moral, is placed on the stage of probation; it is where there is the open way that leads to science and Divine Wisdom; or, where a Fall may take place, and the man become depraved and degraded. The evidence proving that such a Fall took place seems to be conclusive; but, what every individual man has to face is not how Adam fell, or whether the story of the Fall is to be taken as literal, mythical, or mystical; but, am I fallen from that standard as set up by Science of what I ought to be? Is the fallen life a degraded one, that of being sinful, fleshly, carnal, of, and for, this world? Or, have I aspirations heavenward? From whence do they come? When did they begin? Why are they continued? What is this mysterious life within life that the carnal and earthly cannot crush or destroy? How can I get to understand what this life means and its order of development? In fact, to ask, Who is this Life in my life that is changing me into another man with a new spirit? By Whom can all these questions be solved, which are really the mystery of my life? Where unto do they all lead? It cannot be to darkness and death, because the way is the way of light and of life; in fact, it is the way of Divine Love in Grace, and thus the only possible inference must be that I am on the way to the new heavens and earth, to the City of God, to the Tree of Life with its fruits and healing leaves, and to that river of life eternal which can have no issue but in the Infinite Ocean of Eternal Love; that Love of God as revealed in Jesus Christ, the Lord of glory.

The Bible, as the Word of God, is God's Word to every man, and to all men. It is the child's story book, the youth's guide, the man's teacher, the elderly man's counsellor and friend; and, in the hours of frailty, and of falling asleep, it is as a well of Beer-Sheba; that is to say, the saint, though apparently dying, is by an invisible electrified conduit known

as faith, ever drinking, and being sustained with the living water that is drawn from the deep, sweet, wonderful well that is the promise of God's faithfulness; His sacred Oath; the perfect assurance, that in the very nature of things, it is simply impossible that God can lie. His Promises in Grace must be fulfilled, they cannot fail; in Christ they are the everlasting Yea; and in Him they are all fulfilled; they are, Amen. If this is what the Bible means, as the Word of God, then men must come to realise what a marvellous fulness of Grace it contains; how little they have understood its Message of Salvation; what diversities there must be within this sacred unity; what freedom of spirit men require when they try to study its contents; how jealous they ought to be that no man be permitted to limit its revelation or its order; and, above all, men will see the absolute necessity of cherishing the poor, penitent and meek spirit, when there is the desire to enter in hungry and thirsty to eat the Bread of Truth; and to drink the Water of eternal life. There is room here for all men, high and low, rich and poor, ignorant and learned, if they but come in the right spirit. It is not the place for the man proud of heart; the impenitent, self-asserting man; the all-knowing, conceited kind of man, full of knowledge and wisdom, who condescends to criticise what God has said, or not said; would even be so generous as to instruct God, teach Him a better way to do things, and thus avoid such bungling mistakes as he has been able to discover in God's works and in His Word. The Bible is not a suitable place for such men; they are depolarised, and dia-magnetised in spirit and mind; thus, although they know it not, in the light of heaven they may be as dark spots; in the midst of truth they may be as lies; in the realm of good they may be evil; and where Grace is radiant with glory they may be covered with shame because they are so selfish and self-asserting. Everything depends upon the spirit in which men enter this Temple of God; to the children it will be as a ladder of light, angels of light, and a heaven of light; to the dreamers great visions of God; to the prophets the place where men are to sit in silence and hear God's voice; to those who love and know Jesus Christ, it is back to childhood again, to the open heavens, the Voice of God, the Beloved Son, and the Father's Home. Let no man dare attempt to limit the visions of truth, grace, and love to be found in the Bible;



because should he do so in thought, word, or deed, then assuredly the changes will not be in the heavens, the temple, or the Son, but in the man so acting. He asserts self; selfishness is the state of cursing; the cursed are Anathema; and they shut out of their own microcosmic world the light, life, grace and love of God in Christ.

It is under this sense of the Omniscient fulness of wisdom contained in the Bible that a few suggestions will be made upon what may be called the development and structure of the Word of God as a revelation to men; it being clearly understood that in no sense is there any attempt as to limitation. Former works indicate in what way the Bible may be studied as a living organic work; in what way the method of Christ can be traced in every portion of it; how there are recurrent conditions of development proceeding side by side; in what way the Bible, as a whole, is like the mystic vision of Ezekiel, with its strange wheels full of eyes; that the Book is in truth God's purpose of Grace, in the Spirit, and of the Spirit, as making that purpose known in history by development, as it is found in the Bible. The object in view at the present time is to view this development, this structure, this reconstruction of the fallen temple of God, in man, and in mankind, from one standpoint, as simple as the conceptions will permit, and in such a way that intelligent students ought to have no difficulty in perceiving the vision of truth as a Revelation from God by Christ through the Spirit.

As students of the Bible know, there are found three stories as to the Creation of man; these being seen in the revelation of Creation; in the story about Eden and the Fall of man; and, in the book of the generations of Adam. The first is the cosmological revelation revealing the purpose of God in Creation as consummating in man, as intellectual and moral, in other words, in the image of God. It is not necessary here to make any remarks about this revelation; it is complete in itself as a true spiritual vision. The second story is the vision of fallen humanity; true as a vision for one man, Adam; for every man as individual, for all mankind; it is a great mystical vision of good and evil; of a world where no true man in the image of God is to be found; where man is as the dust of the ground in its disintegration; yet, it is out of this earthly dust that God in Grace is going to reconstruct man so that the issue may be



a new man in the place of Abel; and, men so changed by the Spirit of God that they will call themselves the sons of God, or name themselves after the Lord Christ. The River of Revelation is one; it is the river of Eden; it is a river that has four divisions, the physical, psychical, moral, and spiritual. The man is the individual in the Garden; the woman is as the Mind-life and the mystic union of man and woman is in love; the serpent is the intellect dallying with the problems of good and evil; the temptation is the testing and trial, as between the appetites and desires as aspirations of the mind; and loyalty, duty, obedience, and loving fear and trust in God. The issue is the Fall, judgment, grace, the promised Seed, the ejection from Eden, the desert world, the curse, the altar, murder, martyrdom, and history, in its manifold forms, as interpreted by the terms "Generations of the Heavens and of the Earth." If men wish to do so, they may say this is, as a Revelation, a Divine Seed; it contains all the essentials of what will develop out of it in history; but men must not be so unreasonable as to suppose that they are so clever as to be able to divine the purposes of God in Grace, as involved in the Seed; they must surely see that the only way of coming to know what the Seed contains is to observe with the greatest care the history of the development. The third story is found in the "book of the generations of Adam"; the story is well known; it is that of a few names which may be studied cosmologically, or genealogically, as history. There is a sudden break in the record when the seventh in descent from Adam is studied. Enoch appears in the generations; he walks with God in this world; he disappears, for he has gone home to be with God. Again the tenth man is cradled in mystery; he comes with a message of comfort, rest, and blessing; in some sense or other this man has brought to men the very things they require; and yet the record goes on to tell the sad story of the wickedness of mankind and in what way their thoughts were evil continually. What does this third story mean? This appears to be the simple interpretation. Men have seen the creation of the natural moral man; they have seen the fallen man in his misery and heard about the promised Seed; they have seen the Seed promised, in Enoch; and they have seen the promise of comfort, rest, and blessing in Noah; but the earth is still earthly; evil is regnant and sin triumphant, and the generations seem to

end with threatened destruction and failure to save men. Is this really all that the vision contains? Oh, ye men foolish of heart, and slow of comprehension to understand the Scriptures, what is the meaning of the ascension and translation of Enoch? Surely this, and nothing less than this, Enoch is not dead; Christ lives in power and glory; this is that mysterious fourth realm of truth into which the Spirit has been inviting men to enter that they might find comfort, rest, and blessing. Men thought that Enoch had gone up into heaven; that the gates had been closed and the doors barred; and they knew not that the Spirit of Christ was still in the midst of men for their salvation.

It is important for students to watch for such revelations of the Spirit; they do not know at what moment a flash of light may come suddenly as from heaven. It was dark, a flash of light came, a revelation, and what was revealed became a mental photograph never to be forgotten. These Creation stories about types of men are deeply interesting when the Spirit reveals the pictures and waits to see whether the students perceive what they mean. What has been seen is a moral man in the image of God with a natural faith, or belief, in his soul; there has been seen a fallen man receiving a promised Seed of Hope; a man who by the Patience of the Spirit is made manifest to men in this world, and he disappears from it; and still a fourth man in whom men look for comfort, rest, peace and love; and adding all these together, men are taught what the moral man became when he sinned; and then in what way in the race of Adam there came an Ideal man, spiritual in his nature; and how through him there came to men the blessings of the Spirit, as Salvation.

It is this word that attracts the attention; there has come the end of an age, a revelation of re-creation; the student stands at the cross-roads, he wishes to be guided aright, and there before his eyes is the sign-post, "SALVATION." It is not necessary to explain in detail the meaning here; Noah becomes the type of the way of Salvation; he speaks of comfort, rest, blessing in a world of sorrow, trouble, unrest, and of cursed conditions; and the way is by the Ark, the Flood, the Altar, the Bow, and the promises of God. By faith Noah and his family were all saved; while the unbelieving perished. The earth received the baptism of water unto repentance; and, all such signs as expressed in one

word mean Salvation. In Hope the sons of Noah entered into possession of their inheritance, the earth. The race of mankind was not immediately saved, they were subject to hope; but there was written deep upon the history of the world this legend; Salvation by faith in a man; Salvation for men in a saved world; and thus every individual man could truly say, I can become a saved individual man in a saved world. Pass over Nimrod and Babel, Egypt and Nineveh, confusion of tongues and dispersion, and still the music that is sounding in the ears of men is that of Salvation. The form changes; it is the Lord God of Shem, the Name, and names, that appear in the forefront; and the vision of light has become narrower, the light of truth and of salvation rests upon Shem. This is the new way of life; in this direction Salvation is to be found, and the sons of Ham and Japheth are lost in the darkness. It is good to wait in patience for the revelation of the way of Salvation; but, when the hour strikes, and the call is heard, there must be no hesitation, the pilgrim's staff must be taken in hand. Love calls, the voice of duty is heard; the way of Salvation is to be found by leaving what is earthly and going forth to seek a better country. Terah tells how the aged pilgrim tarried by the way and failed. It was Abraham that inherited all the promises of Salvation as related to the past; that received promises about a land, a nation, an heir, a kingdom and blessing to the whole world. Abraham is the Seventh, in the sixth of the generations; he is a new kind of man; it might be said that he is Enoch come back from heaven again, because of him also it is written that he walked and talked with God; that he was the friend of God; in fact, in a mystical sense, he came down from heaven, and wherever he went there was the atmosphere of heaven. In other words, Abraham was a Spiritual man; the electro-magnetic world was at his service, connecting earth and heaven, and yet, there is no reason to suppose that he knew anything about electro-magnetism.

A SPIRITUAL man, this is the next sign-post on the way; and, as the man is mystical and mystery, it is of deep importance to know and understand what he means for men in this story of development. Students will not be likely to forget, that this country is that wherein pilgrims are said to be strangers and sojourners; they know that the carnal and the earth is not their abiding place; but, for the salvation

of the world it is needful that they tarry by the way, and enter into friendships with those among whom they dwell. What has to be remembered, and never forgotten, is that the children of faithful Abraham are not the same as Canaanite, Egyptian, or Philistine; to put the matter into Bible language, they have been "born again"; they are regenerate; they are not carnal, they are spiritual. Students will observe here that this term, the Spiritual, is here limited to Genesis and to the descendants of Abraham as recorded therein. Faith as related to Hagar and Egypt means a new kind of seed as spiritual and regenerate; it is Ishmael and all that Ishmael represents; it is the birth of a Faith that is going to be the means of the birth of a nation. Sarah and Isaac represent the living Hope for the future as associated with Palestine, with Christ, nation and kingdom, and all that is involved in such conceptions. Hope, as represented by Isaac, is a new birth, in a new form, under new conditions; thus students are not to lose their hope and their way when they find that old hopes fail and pass away, and brighter and greater hopes take their place. This is the mystery in Isaac; it is that of Hope ever changing its forms; it is the parable of birthright and blessing, of the carnal and the heavenly; it is transformation; men never know what is going to take place in Isaac, because he has in him the life that is ever living, that is ever changing the visible and earthly into what is invisible and heavenly. Esau is a paradox of the Spirit, and of the Spirit's work. How can men conceive the thought that Esau could be numbered among the twice born? The reason why men fail to understand these things as they ought may be found in this, they judge from outward appearances; from written stories; from traditional beliefs; they judge in a carnal manner and after the flesh; whilst the Spirit of God passes by all such things; considers the new born seed, the spiritual life, the purpose of Grace; and what, by the patient Spirit, will be achieved by divine patience. It is in Esau, in Esau-like men, in men of this world, that the Spirit germinates the seed of the gracious Spirit life; the Spirit sees the seed, the germ of the new life, but the man in whom this life is being developed is unconscious that any such life exists in his soul; and, onlookers would not even begin to suspect that any such life existed. Jacob is the fourth in this series of those who are said to be twice born;

but, the mystery of the work of the Spirit in love, and in Sacrifice, as the fruitage of regeneration, is found in Joseph the beloved son, the dreamer, the hated, rejected brother, the slave, the prisoner, the interpreter of dreams, the benefactor of Israel and the world, the man born to be exalted as the ruler and judge of men.

What has to be observed about Genesis is that as a genetical Revelation it is wonderful beyond expression. The order followed here is one out of many; and yet by following the method of the Spirit, how diversified are the conceptions about man; Salvation; regeneration; the moral and the fallen man; the spiritual saved man; and, about the natural and the spiritual worlds. They are all in their order; they are all divine revelations; they are genetic seeds of truth; and it is from them, as seeds, that history and the Bible are developed. In glancing at the four books of Moses, the question is asked, What signs are men to look for here to guide them forward in this new series of Revelations? The answer soon comes, it is summed up in that great word "REDEMPTION"; and this is the key-note to which these four books respond. What has to be remembered is that the seed of Grace, the spiritual seed, is as if it were in an earthly womb; the mystery of life is how it develops in the womb, and, in due time, finds a way to live a personal individual life. This is the figure of the new born child after the flesh; the spiritual is in the carnal mind in the Kingdom of Egypt, and the question is in what way there is to be redemption from the power that is autocratic and absolute, as compared with the free life under the Divine Laws of the Redeemer? EXODUS is the record of the redemption from Egypt by the power of God; it is by faith that Moses carries out this great work and brings Israel in safety to Horeb, the Mount of God, to the laws and to the religion of Jehovah, the God of Israel. LEVITICUS tells the story of how the redeemed from Egypt, having fallen into idolatry, required a personal individual redemption from the power of sin, that psychical despot ruling in the hearts of men and of the nation; but, Israel is now the rejected, the rebellious, sinful child; thus the training, the education in law and ceremony, in the desert life, is not spiritual but carnal, something like the patterns of the things that Moses saw in the Mount of God. The story in NUMBERS is that of the Redemption of the Nation in the Desert. It is that of a



carnal people seeking an earthly inheritance; which they fail to possess. What has to be noticed about this strange redemption is that it actually takes place in a younger generation; but those who had been rebellious and disobedient, they all die in the wilderness. If the student will extend the vision away beyond Israel and the wanderings, what may be seen is a vision of truth far more wonderful; it is nothing less than this, mankind as in the fallen state during the Age of Grace, from Eden to the new Heavens and Earth; and it is Moses, as representing the Divine Spirit that is the Patient Ruler and Redeemer of Mankind. THE BOOK OF DEUTERONOMY is the song of Redemption; it tells in what way the Redeemer of Israel led and guided those who were being redeemed and blessed by the God of Israel. EXODUS teaches the way of redemption from the earthly by the gracious redeeming power of God. LEVITICUS teaches the way of redemption from sin by priest, altar, sacrifice, atonement, and the consecrated life. NUMBERS tells in what way men and nations may be redeemed from the powers of evil, from empiricism, conflict, strife, and death. DEUTERONOMY sings about the way of redemption in an inspired song of praise; by great aspirations, revelations, and spiritualisations.

The next stage of development is deeply interesting, in this sense, it reveals a new generation of freemen; it speaks of an inheritance that has been defiled; and, it encourages the redeemed to go forward and possess the land promised to Abraham, where Isaac lived, and where Jacob sojourned. the key-words to this division appear to be those of CONSECRATION and POSSESSION; it is that of suitability and fitness to possess the inheritance promised. The question is not what does Israel know, although this is not forgotten; it is what will Israel do, how conquer and subdue enemies; and, how possess, divide, and govern the inheritance that becomes the possession of the Israel of God? Here the thoughts can be limited to the story; it is that of a consecrated man, Joshua, the type of the Saviour; a redeemed nation, consecrated to God by a divine covenant; the conquest of what was God's as promised to Abraham; forfeited by the Canaanites because of their wickedness; and, the division of the Land among the tribes of Israel. The underlying conception of the whole story is that of the moral man and the moral nation; the heir as coming into

possession of his inheritance held by wicked, rebellious tribes; the conquest, not so much by arms, but by truth and righteousness. The Captain, the Consecrated Man, is in possession. He cannot be disinherited; but, His brethren require His help and guidance so that they may, by love of truth, and obedience to the Will of God, recover what had been lost. The story is full of moral significance; and it is in the light of moral law, as related to God, it requires to be studied. In Joshua there is the Sunny Side of the Land; in Judges the order is reversed; there is no sunshine, there is the blight of the curse of sin, a Fall, desecration of men and of the nation; a land desecrated by idolatry and heathen practices; thus, instead of peace and plenty everywhere, enmity, strife, war, subjection to enemies, anarchy, and unfitness to fulfil the duties of a state, or receive the privileges of religion. The story is simple enough; the Land belongs to God, the Supreme Lord of Heaven and Earth. This inheritance was reserved for Israel as the portion falling to that nation. The people and the land were united, as in wedlock; the consecrated people will make a consecrated land; and, whatever is desecrated, as man, nation, or land, is under the curse of Heaven; not by any arbitrary curse, but because in the nature of things universally this must be so.

This leads on to the conception of the utter inability of man, Israel, or mankind, to reconsecrate what has been desecrated by sin; moral renovation for regeneration, is entirely out of place; when men, or nations, enter upon this dark way the descent is sure and fatal. Men must force themselves to study and understand this position; it is utter folly to expect that when the lamp of moral life is flickering ready to expire, that then common earthly men, as rulers, or priests, can restore the life that is ebbing away. What men require is Divine illumination, the electric light in the highest sense, the Light that comes from Heaven to give the Light of Truth and Grace to a dark world. It was this Divine illumination that came to Israel by Samuel the prophet and judge; to the temple at Shiloh first, and then to all Israel. The Light from Heaven became Light to Israel; and through the Life revealed there came the knowledge of the Love of God in Grace. Thus far there is no difficulty with Samuel; he was the light sent to give light and life to Israel; but, what is tragic in its folly is that the

nation of Israel rejected Samuel and God, and the people would have an earthly Saul type of man to be their king, their light to guide them in fighting against their enemies. It is in Saul that there is the eclipse of light and the turn toward the dia-magnetic position of darkness; thus men have only to watch the career of Saul to perceive how soon he was rejected by God; in what way the light of truth left his soul; in what way the darkness surrounded him; and how in despair he took his own life by falling on his sword at Gilboa. The story is very sad and painful; it is that of a poor soul lost in the darkness; the power to see was lost; and the poor creature, without spiritual sight to perceive the light in the heavens, was as earthly darkness in a universe of light. The story of David is that of the revelation of light under a new form; the light has been revealed; the fatal eclipse has taken place and darkness reigns; the life seems to be gone, when suddenly there is revealed light and life in the Shepherd of Bethlehem. Here the student will remember with interest the wonderful complex figure of David, so beloved, so tried, so sinful, so penitent, so brave and gentle, and at last so successful in his labours for Israel. What the story seems to mean is this: study this man in the light of the inworking Spirit of Grace in a human soul; the merely natural would have overwhelmed him and he would have followed in the footsteps of Saul; but under the guidance of the Spirit of Grace, he was trained, and was himself subdued and became a saint of God. The conflict of good and evil is in the man's life; he won the victory, as did Jacob at Peniel, or Paul, as explained in the Epistle to the Romans, by the indwelling Spirit of Grace that is in Christ. Solomon is also a type of Divine illumination as perceived in his wisdom, his palace, temple, and all the glory of his court; but, it is instinctively felt that there is something very unsatisfactory about his life. The light shines, the glory is seen; the pageant begins to fade away, and ere men are aware the darkness of idolatry and earthliness has fallen upon Israel. Men have seen a heavenly vision; they have had illumination; they think that what they have seen has been something true and real, when all the time they were looking upon pictures, the shadows, the earthly forms or patterns of what is heavenly. The division and schism in Israel; the hatred, strife, enmity, and war between Israel and Judah; the desecration of the land; the

degradation of the people, could only end in one way; it meant darkness, death, the Captivity in the East, and the end of that visible Kingdom of God in Israel. It is true that the land, the nation, the Kings, the Kingdom and the Temple of Zion, are revelations, but they are like Mosaism; they are only the earthly patterns of heavenly things; and they are not meant to be spiritual truths that will abide for ever. Still, it would be wrong for men to despise, or reject, what has been found so useful; they are all means of Grace on the highway of life; they are ministering angels, sent forth to give the light of truth to those who are in the way, who desire to see the City of God and the illumination that is Divine.

Here it may be well to pause for a moment for the purpose of considering what has been revealed in the Patriarchs, in Abraham and Israel. The Heavens and the Earth and the generations of Adam reveal to men sin and its evil results in mankind; and through Enoch and Noah there is foreshadowed the Saviour of the race and the Holy Spirit as working for salvation, comfort, rest and peace. The next great revelation is that of Salvation, and it is Abraham that sums up this series; who becomes the revelation to men of what is involved in Faith, in obeying God's Call; and in being prepared to receive the promises of God which contain in them the salvation of the world. Abraham is spiritual and not carnal; thus he is pictured as seeking for an inheritance that was not in Canaan and a City whose builder is God. It is in the seed of this man that the earth is to be blessed; and the means of blessing, as related to Genesis, are Ishmael and Isaac, Esau and Jacob, in their generations. In this sense there is revealed in Genesis the root of the Tree of Life in the Heavens and the Earth, and the great trunk of the tree in Adam; then there follows the earthly, the carnal, the visible; and the heavenly, the spiritual, and what has yet to be revealed in history. Ishmael is found with his generations in the Desert after the Redemption from Egypt; and Isaac is found in the nation, the Land, and the Kingdom. This is the carnal, earthly, visible, revelation in Israel; there follows the wickedness of the people, the desecration of the land, and the end is the Captivity, the disorganisation and death of Israel, and the disintegration in the East. All these things have taken place, and earthly, carnal men fail

to understand that all this has been foreseen; that Israel has been a means to an end; that one end has come; but, this end is also a new beginning; it is where the Spiritual begins to take the place of the Carnal, so that, in due time men may be prepared to receive what is spiritual. It will be observed that Revelation, as thus understood, even in its simplest form, is that of recurrence; there is the incoming wave, the receding wave, and these continue their pulsations, whilst the tide is ever rising and extending its dominion. This is like history; this is how the race of Noah blotted out the race of Adam; how the race of Shem attained to supremacy in the East; how the race of Israel touched the flood tide of visible earthly glory; and, in what way the tide suddenly ebbed away, and there came a new order that advances with the same rhythm. The visible contains spiritual treasures which men are unable to see or handle. In a true sense, Abraham has lived in Ishmael and Isaac; but, the future is to be found in Esau and Jacob and their generations.

The key-word to that future is to be found in the word RESTORATION; but restoration, not as limited to Israel, but to mankind. This is the true meaning of the reply received by Rebekah when she enquired about the struggling of the twin children in her womb; they were alive; they were feeling after a fuller life; they could not be limited by the genitic womb life; as the children of destiny the Spirit moved in them, and caused them to move; they brought into the world the mystery of life, restored life, and in what way it was impossible they could find rest and peace until they found the Fountain of Life from whence they were derived. As suggested in connection with this matter, Esau is Adam; he was in Adam; and Esau is the root of the restoration of mankind. This appears to be the meaning of the Books of Chronicles; the Restoration does not begin with the Edict of Cyrus the Persian, it dates from the days of Adam; it is contained in history; thus men will not be far wrong if they arrive at the conclusion that all history, in some form or other, has involved in it the problem of the restoration of mankind to the Divine Grace and favour. The series of books may be studied in the light of restoration; it is the restoration of Religion and Worship; of City and State; of Divine Providence; of true knowledge; of prayer and penitence, gratitude and praise; of the desire to gain



wisdom and understanding; and of mystical love as the means to attain that end.

For reasons that have been suggested, this Restoration in the generations of Esau do not end in conscious spiritual knowledge and worship; the forms are there, useful and valuable, but they are more of the outward and visible order than inward, invisible and spiritual. But students will do well to remember that although in these books there is a very limited consciousness of the work of the Spirit; the true explanation is that they are as truly the work of the Spirit of God as the production of the human body by the processes of life. It is quite true that men say they can find no Spirit in Nature producing such results; they say it is natural law, but in doing so they are playing with words and names, because the final analysis and synthesis of natural order is law; and law is to be conceived as the Will of God. The series of Books, Isaiah to Obadiah may be conceived as carrying on the work of Spiritual Restoration, but the form is changed; the ideal is salvation, it is salvation and restoration through the Israel of God that is going to leaven the nations of the earth, and thus bring about a restored Israel and a kingdom of Messiah that will be Supreme over the whole earth. It is not necessary to enter into details here about these matters; the visions of Isaiah and Jeremiah are Salvation and Restoration; of Ezekiel and Daniel, Spiritual Preservation, and the Kingdom of Messiah; of Hosea and Joel, Mercy and Blessing; of Amos and Obadiah, Grace, as serving and suffering, as conquering and delivering. This series of prophets are the great revealers of the future Messianic Kingdom, with the glory to be revealed in it, but students will do well to remember that the conditions are psychical and semi-conscious; there is no definite order; there is faith and hope that the promises of God will surely be fulfilled in mankind through the Israel of God. The next series of prophets, Jonah to Malachi, may be said to realise what is meant by Restoration. There is salvation to Nineveh and the world by the way of repentance and obedience; this is the message to the heathen world, by Jonah; and men see Nineveh saved, and the prophet as condemning himself by his petulance and ungraciousness. Micah reveals to men that the King will come through Bethlehem-Judah. There is the Restoration

of the remnant in Judah to Jerusalem; there is a restored temple, a true High Priest, the coming of the forerunner, and the Sun of Righteousness; and it was in this way that the Jews were educated; that they might be prepared for the coming of their King and Saviour.

This conception of Restoration is one that permeated the thoughts of the Jews that had been restored to Palestine; thus the conception of coming to restore all things, and the enquiry as to the Restoration of the Kingdom of Israel. Restoration, it will be observed, is a world-wide conception; in Esau or Adam it means mankind; in Israel it means the faithful as the children of Abraham; in the Jews, it is narrowed down to a restored Jewish nation as governing the world. The conception is converged in the Gospels to the Man, Jesus Christ; He is the final synthesis of all the lines of restoration; they all meet in Him, as the Reconciler and Restorer of all things. This is the unique position of the Man Jesus Christ; it is because He is Saviour and Lord that He is the Restorer of man and of mankind to the Divine favour. This is the theme of the Gospel of Matthew; all the promises to Abraham and David meet in Him; He fulfils them all; and he begins spiritually to restore the Kingdom of God in Grace for Salvation. If men desire to see a visible Kingdom of Christ upon the earth, then it is this Gospel that tells about the way of restoration; it is spiritual, not carnal; therefore men ought to understand this, and abolish for ever their foolish conceptions of a visible kingdom as found in a nation, a Church, or in the Papacy. The Gospel of Mark is as the psychical restoration of man by the Son of God. In other words what this Gospel teaches is that man cannot renew or restore himself into the image of God; it is Christ alone that can do so, and the means He uses for this end is incarnation, regeneration, consecration, power to heal and bless, and by the power of Christ, there comes restoration into the Divine image. The man lives, about that there is no question, but he has been transfigured, and it is Christ that lives in him; Christ is his restorer, and Christ is all things to him. With the Gospel of Luke the Restoration is the empire of the world; it is an Israel more wonderful than that indicated by the prophets; they saw the vision afar off; He has brought it so near, that it is in Himself; He is the Israel of God, and all who are

united to him by living faith, they become the children of Israel, the spiritual children, who live and walk in the Spirit. Christ's Gospel of Restoration is for all who believe it; it matters not to what nation they belong; as stated in general terms, all are invited, all are welcome to the Father's Home; the rejected are those who reject this Gospel, because, forsooth, it does not please them; or because people are unable to agree about what it means. Of all unreasonable positions to take up surely none more foolish than this, that a man, as lost, a prodigal, degraded, unhappy, sinful, will not even give reasonable consideration to what gives the promise of life and blessing, renewal, regeneration, and restoration to the favour of God. The Gospel of John is also a Gospel of Restoration, but it is upon a scale that men do not understand. What it suggests is not merely an earthly restoration; it takes the wide sweep of time and eternity, the earth and the heavens, darkness and night, death and life, hatred and love, and what it suggests is that Christ is the Restorer of peace, harmony and unity throughout the universe. He is the fountain from whence there flows to mankind, Grace, Light, Life, and Love. There came into this earth, Schism and Strife, the whole universe felt this antagonism in one of its members, and, it is Christ that comes to earth in His Grace to bring about peace, reconciliation and restoration. This is the vision in the Gospels; it is Christ as Saviour truly; as Redeemer certainly; as Sacrifice pre-eminently; but the issue of all this is a complete and final restoration in Himself, in Love, of the Kingdom, of the Soul, of the earth, and of the universe.

This is the vision of Christ as exalted above all powers in heaven and earth; it is right that he should be thus exalted above all creatures, for the simple reason that no creature could possibly become Restoration and Restorer of all things. This is the reply to the problem of the Resurrection from the dead; it is absurd to suppose that death could hold such an One a prisoner in the grave. The Man is Himself the Resurrection and the Life Eternal; thus his Ascension into Glory is the fitting issue to His Life, Works, Death, and Resurrection. The facts are plain; wise men will consider them, and thus the time for discussion about these matters is nearly past. The earthly, self-asserting man, blinded by ignorance and conceit, may

choose the darkness in preference to the light; but the penitent soul, in the light of Divine Truth, has no choice; the man can only fall on His face, and the words of confession that burst from his lips are these: "My Lord and my God." What men have to conceive about the Restorer and the great Restoration, is that it is an accomplished fact in the universe. The restoration is accomplished, it is peace, and Christ is regnant in power in Grace that He may restore men to the state of peace. This work is said to be done by His Holy Spirit as the Spiritual Power for this end in the souls of men. Here students require to shut out from view all earthly carnal conceptions about a visible Church, such as the Papal Government. This, or anything like this, is desecration, degradation, leading to disorder, disintegration and death. The day for all this is past; Christ lives; and thus, in a true and real sense, there is no visible, carnal, organic body; or, if there is, then it must be subject to death, so that the spiritual life that never dies may in due time produce that which is spiritual. Just as the key-word of the series that ends in Jesus Christ is Restoration, so the fitting word here is SPIRITUALISATION; it is the transfiguration of the carnal and the earthly into the spiritual and the heavenly. THE ACTS expresses this conception very clearly; it is the baptism of the Spirit changing carnal men looking for an earthly kingdom into Spiritual witnesses of the truth in Christ, that is the startling revelation. This spiritual baptism falls upon the disciples; the people of Jerusalem and Judea, Samaria, Asia Minor, Greece, and the Roman Empire, and thus within a generation, the Spiritual Gospel of the Kingdom of Heaven was carried by witnesses to the ends of the earth. This order of proclamation of the Gospel is the reverse of that followed in the Incarnation of the Christ; all movements converge to Him, so that He might restore all things, and bring peace; then the great divergence takes place and the whole world is invited to receive the Gospel and find peace. THE EPISTLE TO ROMANS involves the spiritualisation of the Roman Empire; it is the great psychical, spiritual work that deals with the earthly, the carnal, sin, law, death, Grace, and life in Christ. The EPISTLE I. CORINTHIANS teaches those who live in the spirit of strife, of self-glorying, of the foolish conceits of the wisdom of this world, that all such wisdom

is vain; it does not touch the true spiritual centre of life because this can only be found in Christ, and in His Cross; in Grace and in self-sacrifice. II. Corinthians teaches the truth that Spiritualisation of the life means the reign of the spiritual, not the carnal; thus pain, sorrow, suffering, troubles of all kinds, are transfigured, and they become means of grace, and blessings in disguise.

The series of Epistles GALATIANS to COLOSSIANS follow in due order; in other words the outward and visible, what is seen, or written, what is reasoned about or spiritually experienced in Life, gives place to what is psychical. The meaning of GALATIANS is that the spiritual ideal was being lost; that there was a fall back into the spirit of Judaism; and proof is given that this is to degrade a religion that is spiritual; it is to put what is free, and cannot be limited into set forms that cannot possibly express what is spiritual. EPHESIANS is the revelation to the soul of man, the individual, of what Christ truly means; and what blessings have come through Him. In the fulness of the times He gathered, restored, united all things in Himself; the Spiritual Church, as a Communion, is His living body; and every organ, or cell in that body is living in Him. It is by faith that Christ dwells in the heart; but this indwelling is so marvellous in its results, that it leads on to know what surpasses knowledge; because this is being filled with what is said to be the fulness of God. Spiritualisation here is diversity; but it is also unity, for it is One Spirit, One Lord, One God and Father of all, who is above all, and through all, and in you all. The EPISTLE TO PHILIPPIANS may be said to deal more with the Spiritualisation of the brotherhood; to the fellowship that exists among all those who are the witnesses, the followers, the servants of Christ; they are one in spirit, having one aim in life, the exaltation of Christ and the extension of His Kingdom of Grace in the earth. The EPISTLE TO COLOSSIANS explains the position to which Christians attain as partakers of the inheritance that is in the light through the deliverance from darkness. It is in Christ that there is redemption, forgiveness and all blessings. He is the Creator of all things, in Him they consist and subsist; for in Him all the fulness of God dwells. Risen with Christ, the Christian seeks after things that are



heavenly; there is death to what is carnal, but the true life as spiritual, is hidden with Christ in God.

The next series, I. THESSALONIANS to PHILEMON may be said to be of the more practical kind, as recognising this truth, that Spiritualisation is not a sudden change; there is involved in the process the preaching of the truth, turning from idols, serving God, waiting for the Son from Heaven, and walking in a way worthy of the Gospel. Patience is required in following the way of faith, and the hope specially kept in view is the coming again of Christ, the awakening of those who have fallen asleep, and the reunion with the Lord. There is also another aspect of truth requiring to be remembered, and it is this, that the Coming of the Lord is not a matter which saints can determine, as to its nearness, or as to the form in which that event will take place; because, before that coming, there will be a fall, the revelation of a "man of sin," of a mystery of iniquity. This Wicked One, having been revealed, then the Lord at His coming will consume and destroy, with His Spirit, what is full of darkness. There is a Church of Christ, of that there is no doubt; the question is, How will men distinguish between what is true and false, what is Christ, and what of Anti-Christ? There is only one possible test; the Church of Christ must be spiritual; that is true, righteous, gracious, and self-sacrificing; and, it will not lay stress upon what is earthly; whilst "the man of sin," that which is wicked, as exalting itself, may be found in the temple of God, and acting as if endowed with the power of God. The Epistles to TIMOTHY and TITUS are pastoral in their form, giving instructions to pastors, elders, deacons, and members of any Church; but, in these, as individual, and for general guidance, there is the absence of Sacerdotalism and officialism; the Church is the family of God, guided by the Spirit of Christ, thus the idea is spiritual and not carnal. In the Epistle to PHILEMON this Church of the Spirit is explained; it is where master and servant, rich and poor, Apostle and disciple, slave-holder and slave, are one family in Christ; it is where spiritualisation has been so fully realised that earthly distinctions are not known; the one Supreme Conception being that Christ is the Saviour, Master and Lord over all; and, that all who love and serve Him are brethren.

In the fourth Series, HEBREWS to JOHN, as already sug-

gested, there is the highest spiritualisation of Divine Truth that men may expect to find as the expression of the thoughts of those who have been the faithful friends and followers of Christ, men who may be said to have known Him personally and spiritually, from long experience, and from long and careful study of the sacred Scriptures. In the HEBREWS, the Son is exalted above Moses, kings, prophets, and above all priests as the Eternal High Priest over mankind. JAMES, as the servant of God and of Christ, points out in what way faith working by patience overcomes trials and temptations; in what way faith and works are as body and soul; and that the harmony and unity of life is to be found in their co-operation. PETER writes to strangers scattered abroad, teaching them that Christ and Christianity are not to be conceived as something new; but as the fulfilment of that Salvation about which the prophets had enquired in the past as guided by the Spirit of Christ. He is the Lamb of God, without spot or blemish, through whom there is redemption; and it is by Him that there is admission into the inheritance that is undefiled and eternal. John's theme is that of Christ, as Grace, Light, Life and Love; and those who have faith, obey the truth, live the spiritual life, and cherish the heavenly Spirit of love; they are the adopted Children of God; and it is in this spirit, and by this means, that the Spiritualisation of the world will be effected. As already assumed, Jude is the link that unites the spiritual ideals that reveal Christ, by the Spirit of Truth, to men, in men, through men, and by men, with the book of Revelation; and all this may be conceived to be the Work of the Spirit during the Christian age in the world. Here also the method of the Spirit may be followed in history, and in this sense men may read what has occurred in Christendom during this period. A fair estimate of the position may be taken by dividing Christian history into periods of 500 years, and the result comes out in this way; there is the period of the outward, visible particulars in Church development; the period of individualistic thinkers; the period of great general principles of philosophy and theology; and the period of the Reformation which is ripening to the harvest.

Viewed in the light of the method of the Spirit, this is a bird's-eye view of the Bible and its structure, or the method upon which it is built. It is what men have

conceived it to be, a narrative of history of the experiences of mankind as specially related to the Kingdom of Grace. It is a great psychological work of immense significance, in this sense, that it is a most valuable record of the manner in which men have perceived, and conceived, in their minds this revelation from God. Men ought not to stumble at this conception, because it is what actually takes place in every child and man; it is the response of the mind of man to the revelation from God. In all this there is what may be called the natural order by natural means; but the natural man has no conception that this is the way by which the Spirit of God works. As a psychological work, men may fully expect that the Bible will prove of immense value in the study of psychology as a science; the order is in the Bible, and it is the Spirit alone that can reveal to men this most subtle and wonderful development of the human mind; What students have to remember is that Nature fails to teach harmony and unity; that men have failed to find their way in this great maze of human thought; thus the Bible is required to supplement these sources of knowledge, and it is only the Spirit of Truth in the Spiritual order of Restoration that can reveal to men what they require to know. It is not necessary to express the thought that the Bible is an empiric book; this every man knows; and this is the very reason why men are found to differ in their conceptions about its contents. Empiricism represents the work of human reason as great generalised conceptions, splendid ideals; but where these fail must surely be found in this, the builders are found ever building after the Babel fashion, from the earth to heaven; from man to God. The Bible does not assert that this is wrong, as a method of enquiry; but what it does maintain from the beginning is that this is not sufficient, and cannot be efficient; it is man trying to raise himself up to the heavenly height by his own thoughts, words and works. What the Bible constantly asserts is that the Heavens must come down to the earth; that Faith, in the widest sense, is the way that has been established; that wherever the light of Faith comes, Hope is generated in the human Soul; that Patience walks in the footsteps of Hope; and at the end of the way men find the land of light, life and love. The way is the way; it is well known to experience; empiricists have become familiar with all its turnings; but somehow they

have been walking in a land that is enchanted; where a mighty magician has had a tremendous influence over them; and thus, though sometimes almost touching the thin veil that surrounded and separated them from the land of light and love, they could not see within the veil; they saw darkly, not face to face. What the Bible impresses upon men, in its own way, is that this heavenly world does exist, and what is more, it is the very mission of the Bible to reveal to men this invisible world of light and love. What the Bible testifies is that Enoch entered into it; that Abraham sought for it; that Elijah was taken up into it in a chariot of fire; that Jesus spoke about it as His home, with the many homes for the Children of God; and John saw it descending out of the heavens, thus restoring and renewing the earth. It is this world that is the world of mystery during all the ages; and that men have ever been seeking for it, is amply proved by mythology and history, by magic and mysticism. Men may, as empiricists and practical thinkers, try to put all such conceptions aside; it is utterly useless; it cannot be done for the simple reason that this fourth world is more real than all the others; they are external forms, passing images and conceptions; great generalisations and lofty ideals; but the fourth is the envelopment, the development, and the synthesis in truth, righteousness, grace, and Divine love, of all that has been unstable and changing.

The Bible, at the very outset, appears to express to men the problems it is setting forth to solve under this peculiar form: 1. The revelation of man as created by God in the Divine image. 2. The re-creation of man from the dust, by the generations of the Heavens and Earth. 3. The emergence of the Divine Man in the race of Adam. 4. Man and his family as saved by the Work of the Divine Spirit in the Ark, and as becoming the inheritors of a new world as cleansed by a Divine Baptism. This is the theme of the Bible as history, thus: 1. The Man as the Seed in God's Image in Grace. 2. The history of the fallen race of men including the history of Israel. 3. The coming of Jesus Christ the Divine Man, the Spirit incarnate in the Flesh. 4. The Christ Man in the Christian family as the special work of the Holy Spirit for Salvation. The student ought not to limit his conceptions here to historical order; because, as already suggested by the recurrent order found in the

Bible, these can all be conceived as concurrent, and as being carried forward in various stages of development.

The point reached here is one that will require the careful consideration of thoughtful, earnest, true, conscientious students of Science, who desire to see the way that leads to Divine Wisdom. There is a movement in a new direction; and only men that are lovers of truth, prepared by spiritual training to enter into this study, should attempt to do so. The meaning is not that carnal, earthly-minded men are shut out; it is that, they will not be at home here; they will not comprehend the lines of thought; and, as a matter of course, they will fail to see what they are not prepared to see, but what others will easily perceive and what will be to them the means of intense pleasure. The way seems clear to take this step because careful students will have perceived in how many forms the order of development, by the method of the Spirit, can be expressed; and how definite the order is seen to be in all the forms. The physical is the external; the psychical is the internal, the mental; the empiric is the rational, the general, the ideal; and the scientific, or the spiritual, is classified order and law. Science can now be conceived in a very extensive, universal sense; that is to say, if men knew mental and moral science, and the science of the Bible, according to the method of Christ and the Spirit, as physical scientists know the physical sciences, they would say that science has become regnant and men know, in a measure, the order of creation and of re-creation; and this knowledge, thus systematised, is conceived to be law, or the Will of God. Is Science Divine Wisdom? The answer must be that it is not; it is all kinds of particulars from experience; all the individual conceptions of thinkers; and, all the generalised ideals of scientific workers. It is, to use the figure of spectrum analysis, the conception of an ideal spectrum in all its order and beauty; in all the knowledge it reveals; but, that spectrum requires to be synthesised so that it may be seen as the pure white light of Divine Wisdom. Science, it will be seen, is rational classified order; but each science stands in its order apart; therefore, science comes to mean all the particular details known by men by analysis; all knowledge, in its order, as individualised by synthesis; all the individuals of science, as generalised by induction; and as universalised by deduction.



There appears to be still lacking, science as universal order, and the universal deduction that will give to men Divine Wisdom and Truth. This is not simple, and it is not easily understood, but it is possible to see the ideal in concrete form in the solar spectrum. This conception as to science seems to take away the age-long stumbling block of want of agreement between reason and faith; it simply asserts that there is no conflict between them and that there cannot be any. What may seem strange to many is that science has extended the hand and laid it upon the Bible, with this startling statement: In this realm also I claim the right to reign, because the Lord of Truth, of all science, has taught me that the provinces I have claimed in the past, must not be kept separate from that of the Bible; because, it is only through, or by means of, the light from heaven that I will be able to see the glorious inheritance now in my possession. Is there, then, no realm for faith? If Science is going to be permitted to make good this claim, will faith be poorer; will faith really sustain loss? The reply must surely be that faith will retain the same full ever blessed realm it ever did; that faith is made richer, and what is still more strange, faith rejoices, with an exceeding great joy, because science has become the inheritor of such a glorious, universal inheritance. A little reflection will show that this must be true; faith is not, and never could be, experience, empiric knowledge, or classified order. Faith takes hold of the Substance that is not seen; the Reality that is invisible. Faith embraces Hope, and together, in holy wedlock, they go forth to find the Ideal. In their journeyings they are guided and tenderly watched over by the Spirit, in the sombre garments of the gentle Patience; and it is this heavenly friend that works such wonders, so that what was carnal and earthly, becomes changed into the likeness of the heavenly and the spiritual. This parable must be carried a step further, the gentle Patience, as Guide, knows the way and the end; and, that is in the union of Patience and Love in the land of Grace, Truth and Life. In fact, these heavenly angels have been the ministering spirits of the Lord of Science, serving poor lost sinners in the great desert of life and bringing them to this very inheritance in which science finds so much delight. This is a kind of parable that is applicable to Nature, Man, the Bible, and Science; they are awakened; they are on the Mount of Transfiguration; they

are in the Father's House; they see their guardian angels, who inform them that they are now at Home; and that in this land of light and love, earthly names are all forgotten, but that they are never to forget that the Son has a Name, above all other names; therefore, His Voice and Word will be received in reverence and love. Further, it must not be supposed that the realm of pure metaphysics has been in any way limited; because, Reality, Ideality, Spirituality, and Materiality remain, and are in no sense changed. Science has found an inheritance that cannot be corrupted or defiled; and all the friends of Science are welcome friends, as ministering angels, or as archangels. In fact, Science goes a step farther, and bows the knee to those Divine Potentates that may be known as related Ultimates; because they are as the stars of glory, in the crown of the King of kings, and Lord of lords.

As related to the natural, or carnal, as compared with the spiritual, it may be found useful to study these in their series, and, in this way the analogy will be more clearly seen.

#### FIRST SERIES. THE NATURAL GENERATIONS.

1. The generations of Heaven and Earth and of Adam. The Physical.
2. The generations of Noah, and the Sons of Noah. The Psychical.
3. The generations of Shem and Terah. The Empirical.
4. The Story of Abraham and his family. The Spiritual.

#### THE SPIRITUAL GENERATIONS.

1. Esau. I. Chronicles to Song of Solomon.
2. Jacob. Prophets Isaiah to Obadiah.
3. Prophets Jonah to Malachi.
4. Christ and the Gospels.

#### SECOND SERIES. THE NATURAL GENERATIONS.

1. Ishmael. 2. Isaac. 3. Esau. 4. Jacob (Joseph).

#### THE SPIRITUAL GENERATIONS.

1. The Spirit at Pentecost in disciples and Judaism. Acts to II. Corinthians.
2. The Spirit in Paul. Epistles, Galatians to Colossians.
3. The Spirit in Church. I. Thessalonians to Philemon.
4. The Spirit Universal. Hebrews to John.

## THIRD SERIES. THE NATURAL AND CARNAL.

1. Moses. Israel in Egypt and the Desert.
2. Joshua. Israel in Land and Commonwealth.
3. Samuel. The King and the Kingdom of Israel.
4. David and Solomon. Conflict, Victory, and Peace.

## THE SPIRITUAL IN HISTORY.

1. The Church as found in the Roman Empire.
2. The Church in Possession after Constantine.
3. The Church in its Conflicts; Theology, and Philosophy.
4. The Church and State in Christendom.

## FOURTH SERIES. THE SPIRITUAL AS MYSTICAL.

1. The Kingdom of God in Science and Divine Wisdom.
2. The Kingdom of God as Synthesised in the Individual Man.
3. The Kingdom of God as inductively realised in humanity.
4. The Kingdom of God as universal in Love.

What may be suggested in explanation of these series is that they follow in their order according to the view of development as physical, or with external form: as psychical, empirical, and spiritual. The analogies are Adam and Esau; Noah and the Flood of waters and Isaiah and the Flood of destruction on Israel. The general ideals in Shem and Terah as compared with later prophets and Messiah. In this series the convergence is to Abraham, and to Christ as consummating the Purpose of Grace in history.

The Second Series found in Genesis, Names as arising out of Abraham. In the New Testament, it is, as analogy, the Spirit of Christ in the Apostolic Church.

The Third Series will be found in the story of Israel from Egypt to the downfall of Judah and the Captivity in Babylon. The analogy in history being that of the Church in the Roman Empire, with a similar result in spiritual conditions as seen at the present time.

The Fourth Series is not analogy, it is the prophetic outlook as to the future; it is simply trying to conceive what the results will be when Science and Divine Wisdom are known, received, understood, and practically operative as the Kingdom of God in the earth.

In tracing the order of development, it is interesting to find that in each series there is the fourfold stages from

physical to spiritual; and, that in the order of series they advance in the same way.

Those who are familiar with the order of thought will have no difficulty in understanding that in this book it is the fourfold method of the Spirit that is followed. There is the eightfold method of Christ; but, it is assumed that this is known, and that the student will have no difficulty in resolving the fourfold into the eightfold order when this is required.

#### SUGGESTIONS AS TO THE FOURTH DIVISIONS, OR DIMENSIONS.

Here the fourths in the series of development invite consideration. What has to be remembered is that this also is the realm of Science; and, it is desirable to try to find out if something can be discerned that will be profitable in these fourth divisions of series. For example, in the physical realm, as explained, there are the divisions of matter and energy or things as they appear to the senses; that of chemistry; of spectrum analysis; and a division classed under the head of electro-magnetism. As fitting in with these there are the conditions of solid, liquid, air, and ether. That these divisions are not imaginary, but have their true relative scientific position in this order, can be seen by the sciences in their methods of classification. It is not assumed that the divisions are so separated that they do not develop into each other; but that chemistry is a classified division; that spectrum analysis is another; and, that electro-magnetism is becoming a division with its limited conditions. Electro-magnetism, it is assumed is this fourth division; and the question that arises here takes this form: 1. What are the relations of the lower division to electro-magnetism? 2. What would form the division of electro-magnetism? 3. What is the mystery that lies at the root of this division? The answer to the first question might be that the first is involved in the second, that is matter and energy in Chemistry; that the first and second are involved in the third, Spectrum analysis; and that all three, and more, are involved in the fourth. This conception is one that arises continually in the study of the Bible, and thus it is not out of place to use it here. The answer to the second question would be that the division of electro-magnetism may be found in what is

known, as the correlations of the physical forces; the means by which energy is changed in its forms of operation, as in heat, light, electricity, magnetism, and other modes of motion. Assuming that this division exists, as operating in, through, and by Ether, what would appear to follow from such a conception is that it is electro-magnetism that must harmonise and give unity to the physical sciences. The final synthesis into the pure light of scientific truth is to be found in this division, as interpreting all the lower divisions, and thus bringing them into one realm of truth. The answer to the third question would be in this direction: that all the forces are correlated; that the highest of these are electricity and magnetism; that electricity may be analysed into a stream of electrons; and that by magnetism this current can be dissolved into three rays or modes of motion; one that passes direct through material substances, as light passes through glass; the other two rays being deflected, and thus becoming negative and positive electricity. What physicists seem to suggest is that so far as they understand the position they have made what they conceive may possibly be the final analysis they are able to make of matter or energy. These are the ultimate relations; and the word that can be used to synthesis what is known, into one word, is to name it Force, Energy, or Power. The medium of electro-magnetism is the ether; and ether may be the ultimate Fountain of all energy and of all the correlations of the physical forces. From these there would be development, as in light and spectrum analysis, into chemical elements, atoms, molecules, and matter of all kinds. This is a glimpse into the realm of the fourth division of the realm of Force; the results are the Inscrutable mystery of Power, what is Almighty; and, as arising out of this by development, as in light and spectrum analysis, into chemistry and forms of matter. Science claims the right to place all this knowledge in classified order; Faith says, by all means do so, this is the portion that the Lord of Science, the Almighty God, has given you to study and enjoy; and, if Faith, Hope, Patience and Love can assist in this great work, then know that Divine Wisdom will be glad if they can be useful for this purpose. This is the conception that underlies all four divisions; in days gone past they were said to be mystical conceptions, and those who sought after them mystics; where they failed was in their limited scientific knowledge;



but in what they were successful it will be found that they were helped by faith, hope, patience and love. They cherished the hope that one day, in a way they knew not, science as knowledge would be discovered; and, the Mystery that is Inscrutable recognised to be in harmony with all true and righteous knowledge.

With this explanation as to the order in the fourth division of the physical; it will be assumed that the student will have little difficulty in following the same order as related to the other principles, or cosmical ultimates, and fourths in their series, and in the Bible. As relates to physical Life, the order of development is that of Biology, Anatomy, Morphology, the fourth being Physiology, the science of functions of organs by which the condition of health is maintained in the body. Biology explains development; anatomy means the analysis of organs into individuals; morphology tells of generalised forms and their correlations; and physiology really means that all the organs are working for good in the spirit of unity and love. The syntheses of the organic body is unity, harmony, peace and love. What is it that underlies, permeates, unifies, all that is living? Men know it by the name of Life, it is a different kind of power from force; it works in a different way; it works from within; from nucleus in seed to organised body; and thus men require to keep the sciences of the living separate from those of the dead; the classified order is so different that they cannot be explained by the same terms. This fourth division of life, as physiology, does not reveal what it will be, or what changes may take place in the organs; it seems to say this is a standard; this is what life means. Will the body live for ever if there is no sin, disease, pain? Will there come the end of the cycle of physical life and change, with a new life beginning a new cycle? Will there follow a transfiguration into a spiritual form of life? Or in the figure of Scripture, will there come the descent of a new body; as changing from nakedness to being clothed? What will the form of the resurrection body be, and in what way will it differ from the present physical organic body? To these and many other questions of a similar kind, so far as men can see, there is no answer; the stage of development has not been manifested; men are still earthly and physical, thus they are not ready to receive the Divine

revelation as science, as knowledge that can be classified and set in order. Perhaps there may be a glimpse of light thrown upon this subject in this way; there is a body developed by physical life; and as a body it has a purpose, and an end. There is another organised form in man, developed as Mind-Life. Under the present conditions it grows and develops within the physical body; they can be so differentiated in their order, that it is possible to conceive them as existing apart; but the rational order of such a condition is not known. As with the Mind-Life, so with the Moral-Life, as Soul; it is conceivable that this higher form could be found to exist apart from physical body. Further, it is possible to conceive the thought that Physical life, Mind-Life, and Moral-Life, could be swallowed up in the Grace-Life; and if so, then there would be the fulfilment of this word, that "mortality is swallowed up of Life." What the student ought to remember here is that in thus thinking about such a consummation, what is being attempted, is not to prove that this is scientific truth, but that there is a little light thrown upon the pathway by analogy; by the processes of life, by a faithful word, by a promised hope, and thus science may be encouraged to say, I will ask my friend Patience to help me in this matter; and it may be expected that the Lord of Science will, in due time, reveal to men the mystery of this fourth division in the realm of physical life.

It may be found useful at this stage to turn aside from the order of cosmical development to consider a few thoughts bearing upon this subject, as conceived by Mathematicians. It must be clearly understood that the suggestions to be made are not of scientific mathematical value; they are in the form of enquiries which any thoughtful unlearned student might be supposed to ask to gain information upon difficult abstract problems. There are three words well known, which it seems no thinker can limit; and these are the universe; the infinite; and the eternal. These appear to mean the One and all; what is without boundary; and what is not limitable by time. If the student tries to conceive these under definite forms, is it not so that he tries to imagine immensity as all white, or as all black? or, it may be a boundless ocean of ether, as one, and without form or difference. The student thinks upon a spot as black in the white; or white in the black, and then there is

change. He sees two spots apart from each other, and then a line is drawn in imagination, from one to the other. This is said to be the beginning of geometry; it being understood that all lines exist in the imagination; that is to say, they are abstract and scientific; they are not anything sensuous. From the line there is development to the plane and from the plane to the cube, and this is said to be the realm, of three dimensions. It is said that there are learned mathematicians who are not satisfied with this definition as being complete; they conceive it to be possible that there is, and they have even sought for, a fourth dimension. The student will ask, what is it they are really seeking after? Why is it that they cannot define their aspirations? What is it that is so puzzling about this fourth dimension? Is it not correct that line, plane and cube are all limitations; that is to say, these, by the very fact of their existence, separate something in the universe, and by doing so cause limitation and individuality? The thing may be a cube, star, sun, earth or planet, but the conception is the same; it is a division in the universe; a finite thing within infinite space; a time-limited creation in eternity. It seems safe to conclude that the mathematicians will be able to measure the earth by lines, and be able to give numbers and quantities of contents. They will be able to do the same with stars and suns, upon the same principles which they follow in dealing with the earth. If this is science, then it may be further conceived that the rules they follow are universal in their order; they are applicable wherever they are used throughout the universe. If this is so; then why should there be the desire to find a fourth dimension, whatever that may mean; and what further knowledge could they gain if able to apply it? In reasoning upon this subject, it may be inferred that here also the line is involved in the plane, and the plane in the cube; and that the cube is the summation of the three dimensions; this would hold good whether it is an isolated cube, star, sun, or earth. The sum total is that of many particular lines into one plane; and it is that of many planes into one cube; these become generals and ideals, and thus the possibility of the universal, as scientific order.

Thus far the three dimensions seem to be all that the Mathematicians require for carrying on their work of limitation; or of numbering, weighing, measuring and defining

bodies. What will strike the student is that although mathematicians, by general principles, attain to a synthesis that is universal as to order; that is, the conceptions that physical laws are universal in their application; it seems also to be true that their reasoning is self-centred, or geo-centric in its method. This objection may be raised, how could it be anything else, seeing it is pure inductive reasoning from point and line, to plane and cube; from earth and sun to stars and the universe? The point to be grasped here is not to suggest any supposed failure in the order of gaining knowledge of mathematical science; because this science, as pure science, could not be obtained in any other way; it is that this oldest, and purest, of the sciences is not satisfied with the inheritance possessed; and, those who have the clearest vision seem to be convinced that they have still something to which they may attain, if they could only reach the promised land with its fourth dimension. What is it that is wrong, the student will ask? Here is the ideal, as the spiritual, the regnant queen of the sciences, in a state of chronic dissatisfaction because she is limited, has limited herself, and yet she frets like a spoiled child because she cannot get a something that she thinks she ought to possess, and she cannot tell definitely what she wants. This seems to be another representation of the Story of Nebuchadnezzar and his dream; the Mathematicians have had a dream; it has been forgotten in the night; it haunts them and they cannot by any means they possess, discover, or divine, that forgotten dream. What is being suggested here is deeply interesting, and it seems to open up a new line of thought that may prove valuable. Mathematics stands for pure spiritual science; that is to say, the Spirit of God is the Mathematician of the Universe; and apart from the Divine Spirit there is no mathematics and there could not be an earthly mathematician. This is saying in other words that plans, designs, lines, planes, cubes, stars and suns, numbers, quantities, qualities, relations and conditions, motions and weights, are all abstract conceptions that are spiritual; they are derived from the Spirit; they exist in the realm of the Spirit; and, it is only in the Spirit, that they can be fully understood. What has taken place, as suggested by the dream of Nebuchadnezzar, is that Mathematicians in Babel lost the secret of the Immanence of the Divine Spirit; therefore there followed the dark

night from Babel to Babylon. What the Spirit revealed to the king was that a great image had taken the place of the Divine Spirit; but the king forgot this truth; his mind was in a state compared to dia-magnetism, and his spirit was depolarised, so that it did not respond to or correspond with the Spirit and the Mind of God. The kings of the earth and the wise men have set up their image in the earth; men have worshipped the great idol; they are being awakened to the fact that earthly mathematics is idolatry; it is image not reality; it is the plain of Dura, not the City of Zion; it is the land of Captivity and not the promised land of freedom and blessing. This is the strange vision of the realm of Mathematics; it is a school where the scholars are in revolt, and have, as they think, shut out the Master. The University has become a College governed by party spirit; and, when the Principal speaks, His voice is not heard; the students are quite sure that they are able to manage their own affairs, and they will not admit that they ought to revere and obey the supreme Authority.

These are suggestion worthy of consideration, because they seem to point out in what way mathematicians not only fall short of the fulness of their Divine Science, but why they seem to be groping in the dark and do not comprehend the meaning of this fourth division of mathematical science which is evidently of great importance. To be able to see that the science of three dimensions is earthly, and self-centred, is a big step in the right direction; it is as if a man used to the city and its glaring lights found himself on a bright starlight night in the open country; he opens his eyes to see a new universe so great, majestic, calm, and beautiful that he is compelled to worship the Spirit that inhabits this glorious temple. The earth and the man are as nothing, not worthy of consideration; the temple so great, so magnificent, overawes the man, and the voice of the prophet is heard saying, "The Lord is in His Temple, let the earth keep silence before Him." If this is a true representation of the facts, then, it seems plain that what Mathematicians, as learned men, require above all things is not the discovery of a fourth dimension universe, in a three dimension world, it is the baptism of fire; it is to enter that terrible furnace heated seven times; and to walk there perfectly free with the Divine Spirit of Christ as



their companion. This is story, allegory, fact in history, or spiritual vision of truth; but, whatever it may be, this Babylonian record is living, and at the end of the age, the voice that speaks does so with authority, and Mathematicians will do well to consider, whether they have ears to hear, and hearts that can understand this message from a world that has been dead and buried for many centuries. If there is a fourth division in the realm of Mathematics, then it is not to be limited by Geometry; it is the attitude of the soul that must be changed; the Divine Spirit must be honoured; there must be the desire for the divine polarization of the Spirit; and then it may be expected that the Divine and the universal will swallow up the earthly, and the three dimensions; and in the light of the Spirit there will be the light of divine truth and the life of divine love.

In what way may mathematicians begin to try to find their way in this universe of four dimensions? Perhaps a hint worthy of consideration may be found in reverting to the realm of Force, and to the fourth division of that realm, as related to ether and electro-magnetism. As suggested, this division, in the widest sense, covers all the three lower divisions; they are summed up in the fourth; and, if the correlations of the physical forces are going to harmonise and unify the realm of force, then, it must follow that the physical forces form the key to the position, and to the true interpretation of all the scientific facts. Assuming it to be correct that a cube, or the earth, as individual thing, and as limited, gives the summation of the three dimensions problem; then, what is it that the mathematician requires to do to enter upon the study of this fourth dimension? Must he continue to seek for another earthly rule for guidance, some other line, from which he will go on to develop what would still be geo-centric? The reply must be, not so; what can he add of value to what has been already so fully defined? What he has to do is to try to transfigure what he already knows; in fact, he has to attempt the difficult task of trying to conceive what space and time are as limited in the light of the eternal and the universal. This may seem, at the first glance, a foolish way of putting a serious problem. How can the limited be expected to express, or explain, the unlimited? If the three dimensions mean as forms, line, plane, and cube, then in what way can

there be relations to a fourth division, or to what is infinite and eternal? But, does it follow that the fourth division is that of the eternal? May there not be a perfectly legitimate realm of science waiting for interpretation when men have, as the Scriptures expresses the thought, their eyes opened to see what is involved in this realm of thought? It is not easy to express what is coming into view here; but it amounts to this, that even as electro-magnetic students are actually working within this realm, and do not know it, so Mathematicians may be working at the same problem from a different standpoint: the one from physical relations, and the other from the abstract, the spiritual, by plan and design, number weight, and measure. The position of the physicist is that he thinks he has a general conception of nature, chemistry, and spectrum analysis, as three divisions; but if he were able to define his knowledge of the correlation of the physical forces, as correlated with these divisions, then would there not arise a definite fourth division, that would be the means of harmonising and unifying the whole physical realm? The realm of nature, the physical, may be compared to a line in this sense; it is external, a one thing; it has no meaning spiritually or rationally; it is just like a line. When the physical is translated into the psychical, then this is like the plane; because it is what appears, what is seen; it is as a psychical plane, but there are no rational relations that are the equivalent of the cube. When the empiric stage is reached, then arises the development of the cube in all its complex relations; the formation of theories, generalisations and ideals, that lead to universal conceptions. What can be seen here is that the mathematician, and the scientific enquirer, must advance side by side; because they depend upon each other. What has been suggested is, that what is empiric, including in this the stage of scientific enquiry, falls short of science, because it is the work of the three-dimension man. He is trying to solve the problem of the four dimensions from the self, or geo-centric, standpoint; and that it is not until science is so far advanced as to be conceived as universal law, that he is able to see that he has been toiling all the night and taken nothing of permanent value. The eyes being opened, then what was around him all the time can be perceived when the power is possessed to see in the light of the fourth division. To

illustrate this subject, to see it in the concrete form, let a piece of ice, in cube form, be used. It is in this condition a solid; by the application of heat it is dissolved and changed into water; the water is exposed to the sun and dry atmosphere; then it evaporates, and is changed into the air of the atmosphere, and, to the senses, the solid ice is empirically gone, it has no existence. This is another example of matter, of chemistry and of light and spectrum analysis; and of the three conditions, solid, liquid, and air. It is at this point that Science has intervened, and said to men: Do not suppose that this is the end of the ice, the water, and the air; it is possible to reverse the order, change the air and water by pressure, and by cold to crystallize the water, and change it into ice. This is the parable of the three dimensions; the parable of the fourth is that air can by energy, the correlations of the physical forces, electro-magnetism, be changed into electrons and ether, into the great Universal Power that is Infinite and Eternal. But scientific thinkers and mathematicians may say there is nothing new in all this; we are quite familiar with such details about science and mathematics; it is the field within which we have been working for many years; thus this supposition of a fourth division, or a fourth dimension, explains nothing; all that it seems to assert is that we have been workers in a fourth division universe, in a three dimension spirit, because we did not clearly comprehend the fulness of the meaning of the work in which we were engaged.

The point at issue here is not quite so simple; the example given of the ice to ether is that of a general principle, which it would appear must apply to all forms of matter; to all chemical elements; to all lines of light, colour, and motion; and to all correlated forces as summed up in electro-magnetism and ether. What pure Science and Mathematics seem to assert is, that so far as they are concerned; they have seen the vision of the open heavens; they have stretched forth their hands into the universe; they have gone, in the Spirit, beyond space and time; they have not fallen into an unfathomable gulf; but, in the spiritual, the ideal, and the real, through which they have passed, their eyes have been opened, and the Spirit, the Christ, and God, have been revealed to them. The great importance of this revelation cannot be seen at a glance; it is applicable to the physical

world in the way suggested; it is applicable to physical life in the same order of thought, in this sense, that it utters a warning voice to scientific enquirers, telling them that they will do well not to be too venturesome in connection with the problem of the origin of Life, what constitutes its relations to physical Force or Matter; or, what is its essential quality, as the same, or as differing from what is only physical. This argument about the fourth division and dimension has taken a new form; it began with mathematics; but where it will land students is in the realm of the spirit; because, all the remarks made about purpose, design, number, weight, measure, quantity, quality, relations, and conditions, are all the inherent attributes of the Spirit of God, as these are bestowed upon the human spirit, through the intellect. The meaning here is that man, as scientist and mathematician, says: This is where it is necessary to try to realise the true position; here, it is necessary to pray for a true polarisation of the spirit toward God; here, the longing desire will arise for what is called the new heart, that is not dia-magnetic to what is heavenly. The spirit and mind are here conceived as central; but not as explicable; they utilise all powers possessed; and, in a true and real sense, it is the spirit that is the central power or principle, in man. The spirit does not know its own being; it does not know the essence of any principle of being; it is so constituted and united with other principles as to form one organic intelligent moral man. The man is physical, but as physical he is like unto the mathematical line; he is psychical, and as such he is limited to the individual plane; he is intellectual and moral, and it is here he surpasses all the lower creatures as individual, general, and ideal, with the possible power of rising to the universal, the infinite, and the eternal. This is what is meant by attaining to Science and Divine Wisdom from the state of innocence; this is equivalent to what men are now seeking after, by the round about way of the Fall and redemption from evil. But this appears to be the truth in both states, so long as the thoughts are limited to empiric enquiry, and not pure scientific knowledge; this is the third division, and it is not that universe of divine truth conceived to be Divine Wisdom or the heaven of the four dimensions.

In thus considering what may be conceived as suggesting what is meant by Science, Divine Wisdom, the mystical,



the fourth dimension, and similar problems, there has been no conception of anything mysterious or magical, but simply that the realm is one where universal law reigns. For example, there are those who conceive it to be possible that if they only possessed that knowledge, then separate objects might be seen as united together. Is not this what electro-magnetism has accomplished in the universality of ether? Things as sundered by space may be known as close together. Is not this being accomplished by telegraphy, telephony, and other marvels of electro-magnetism? That space may be annihilated as related to consciousness, so that things far away may be brought near; or, that there may be passage out of or into a room with closed doors. What may now be conceived as mysteries in spiritualism may be eventually explicable in this universe of the fourth dimension; but, it means also that men are still far too ignorant to comprehend such subjects. They do not possess the necessary scientific knowledge; their spirits are depolarised, and their minds dark and ignorant. These are matters which do not require to be considered here; it is not suggested that there should be limitation as to suitable enquiry; but, enquirers will do well to remember that so long as they are limited by the three dimension world of thought, they ought not to expect that they will enjoy fourth dimension knowledge.

Before considering examples of the fourth divisions in the Bible, it may be found useful to express the conception that this problem of the four divisions, or dimensions, is not so mysterious as many men suppose. The subject may be illustrated in this way: an unborn infant in the womb, so far as it is concerned, is in an unconscious condition; it is a part of the mother's life, and has no personal existence; the infant is a child of one dimension so long as it has no personal consciousness, and there is only reflex action from what is physical. The child enters the plane of two dimensions when there is physical and psychical action and re-action, and there is no vision beyond that of personal gratification in food and comfort. Indeed, it may be suggested that utterly selfish people, who limit their thoughts to self, making all thoughts and things centre in self, they are the creatures of the plane dimensions; they do not see beyond, above, or below, self; this is their dead level, and they are dead while they live. Every man who



lives in a physical, psychical, and empiric world, recognising moral relations and intellectual knowledge, is living in a three division life; to them there is the line as forward and backward in time; the plane of existence with its limitations; and the cube of personality in a world where persons are correlated and possess rights and privileges. But what comes into view here is deeply important as bearing upon the question of religion, because it means this, that every man who lives what is called the life of faith, is actually a sojourner in the realm of the fourth dimension. Is this really true? Is it possible to reduce the realm of the four dimensions to this, it may be, the very lowest stage of religious belief; of true religion, or of superstitious false conceptions? Is there anything strange here, anything contrary to human experience; anything that contradicts the law of development, more particularly as taught by what is known as recurrent forms? If the book of Genesis is taken to illustrate this point, it really explains the order of development; in what sense there is progression from the line that stretches from the Heavens to the Earth and on to Terah and Abraham; there is the great plane of life from Noah to Isaac; there is the cube of life from Shem to Jacob; and from Abraham to Joseph there is the indwelling mystery of faith in a man and his generations. These are familiar conceptions; they are everywhere recurrent in the Bible; thus what men may see is that the fourth dimension is everywhere; men cannot shut it out of their own souls; it is in and around them as their environment, their atmosphere. What will appear strange to many, and yet it is in harmony with all the facts, is that truly Christian Saints know far more about the universe of the fourth dimension than learned men may do; simply, because as the children of God they live in the unseen world of Grace and Faith; whilst learned men may be saturated with the knowledge that pertains to the world of three dimensions. As already suggested, the Bible is a book that contains line, plane, cube, and universe; It is physical, psychical, empiric, and spiritual; and, in the highest sense, it is the greatest book in the world to reveal to men the universe of the fourth dimension. But scientists may wish to claim some other place for pure science; and, they might be inclined to think that surely, at this time of day, what has been conceived to be the

glory of this age, can never be placed on the same platform as superstition, or common religion. This is an interesting point, requiring careful consideration; those who assert claims to first position may be called upon to take a lower place; whilst those who take a very lowly place at the Master's table may be asked to come up higher. The parable here is that the physical is the lowest in order; it is subject to development; the order becomes known in manifold ways; but, at last there comes great discoveries in astronomy, geology, gravitation, chemistry, spectrum analysis, and electro-magnetism, and the discoverers become intoxicated with their discoveries, they are as the gods, but they do not understand that what they have discovered is extension in the physical line; all their scientific knowledge is that of the physical, of the lowest world in which men live. What may be safely asserted here is this, that intellectual power as related to physical knowledge could never attain to such results apart from the spiritual; it is the spiritual that throws light upon the physical; and, in the light of the spiritual the sciences of the physical are made known. What has to be emphasised is that the physical realm does not rise above the physical even when it is interpreted as science. It is the spiritual that lifts the physical up into the spiritual realm as science, and it is there that transfiguration takes place; but, so far as men know, the physical remains physical; thus it is man in the image of God that raises the physical into the spiritual universe. This line of argument will hold good with the psychical, the intellectual, and moral; it follows the fallen man, in his degraded condition, into the desert of disease, death, and disintegration; and, when men would say that hope is lost and death reigns, there is seen springing up out of the midst of what was dead, a new life, that of Grace, and it is this life, and this alone, that is the true revealer of all that is mysterious; and, it is so because it came down from Heaven for this very purpose, to give light, life, love, and blessing to the fallen children of men.

If this explanation is clearly understood, and each division kept in its own place and order, then the supremacy of the Bible will be clearly seen. The supremacy here is the claim that it is heavenly; that it has come to men with a definite purpose of Grace and Mercy; and, that this purpose has been followed out, developed, according to order, from the

lowest line in the physical to the psychical plane, and from the psychical to the moral cube, to the moral as spiritual. The last stage is by the methods of Christ, and of the Spirit, revealing to men the pure science of the order of development; and, by this means, reconciling all the sciences, thus lifting them up into the heavenly division of truth that is in Christ. Dealing with the Bible in the light of the fourth dimension conception, and limiting the enquiry to a few points, to illustrate this truth, the following thoughts may be found suggestive. The Promise of Grace is conceived as a Seed, with this ideal, that the Seed promised will suffer hurt; but, the Seed will crush the head of Sin, and thus destroy death. As already explained, there is the ideal of a created moral man; a fallen, recreated man; and a regenerated perfect man in the Adam race, as represented by Enoch, the seventh from Adam; and, the problem to solve is, where did this man go when he disappeared into the heavens? The Bible answer is that he went into the great universe of the four dimensions; he lived therein; and men that were sensual were unable to see him. He was not to be found; he was translated; he pleased God; because he had faith; that is, he possessed the substance of hope; he came to God, and he was rewarded, because he was a seeker after God. What the Bible asserts here is that there is such a universe, and the only way to reach it is by faith; that is, by seeing and believing what is invisible, or not sensuous. The next example of a fourth man, who is also a seventh, is Abraham; as a type he differs from Enoch in this; he does not disappear, he appears; he lives, and he becomes the father of all those who live by faith. The conception is that the man who went into the Heavens has in some sense come back again; he has become incarnated in the generations of men; he is a heavenly man upon the earth; and he is in communication with the heavens. He heard the Divine Voice, as of a man in Heaven, that called him away to seek for an inheritance, and in the spirit of a child of God, he went forth not knowing whither. Because he thus heard and was obedient, to him was given promises of blessing for Israel and mankind; in a sense, he was the source of blessing for all mankind; and the truth of this revelation is proved by history. The Seed and Sacrifice was in Enoch, and was incarnate in Abraham; but Abraham is in mankind, or all mankind is in him; he is the

fallen man saved; and, by promise, the saviour of all men. Students will remember that they do not limit their thoughts here by the realm of three dimensions; they believe in the fourth, and because they do so, they become the children of Abraham by faith. Joseph is another fourth; the seventh from Shem, the name by generations; he is the inheritor of the promises; the dreamer, seer, and interpreter of dreams, the beloved son, the man who suffered, was rejected of his brethren; and yet in due time he became the ruler over Egypt, as representing the world. What faith perceives here is the Seed and Voice, the incarnate One as exalted in Glory, the pre-vision of a beloved son exalted, ascended and regnant in Glory.

As related to the purpose of Grace, the leading conceptions in Genesis are these: 1. The promised Seed, and Abel the Sacrifice on account of sin as a Divine Voice. 2. The Man Enoch as individual on earth and in heaven. 3. Abraham, who hears the voice and obeys the Call; who incarnates in himself general conceptions and ideals about the promises of God to mankind. 4. Joseph, the rejected of his brethren, who becomes the exalted ruler over Egypt and the saviour of his family and of nations. In these it will be observed there will be found Faith, Hope, Patience and Love; and these words express in spiritual terms what is involved in these men. With Moses there is the carrying forward of all that is in Genesis; there is a new development, intellectual in its order; but, if the student places the Stethoscope over the heart, and the ear upon the Stethoscope, the sound that is heard is repeated over and over again, and it is this, rejected, rejected. 1. This is what happened to Moses. In Exodus he was rejected and fled into Midian. This is the story at Horeb, when Israel under Aaron rejected God and worshipped the golden calf. On the other hand, there is in Moses the Seed of redemption; he hears the Voice of God; he obeys the Divine Call and it is by him that Israel is redeemed and becomes a nation. 2. The story of the sin and punishment of Aaron's sons as priests is that of their rejection of the One Supreme High Priest and His rejection of them as unfit personally for the sacred office of Priesthood. On the other hand this truth cannot be denied, there is a Divine High Priest in Israel, in Whom there is redemption from sin, and atonement; and it is in Him alone

that Israel has hope. 3. The story of the spies and the land is how Israel rejected God and was rejected by Him; this is the key to the Desert wanderings; they could not enter the Land because of unbelief; they lost faith and hope, and thus the failure to exercise spiritual patience and to possess the inheritance. On the other hand, there is the organised nation; the march under Divine guidance; the preservation of life; the forty-two stages of advancement and development; and, preparation for the future. 4. In Deuteronomy, the prophet and lawgiver, the priest, the ruler, is seen, as rejected, as in some sense unfit to enter in and possess the promised land. Flesh, the carnal, the merely intellectual, fails; even at its very best it cannot inherit the Kingdom of God. On the other hand, under intellectual, spiritual forms, where is the man to be found greater than Moses, the Poet, Lawgiver, and the Shepherd of Israel? It is one of the most wonderful studies in the Bible to follow the career of this man born in Egypt; greater than Pharaoh, greater than Aaron, so faithful, hopeful, patient, meek and gentle; so near to heaven as to have the heavenly light radiating from his face; living in the fourth dimension world for 80 years at least; in fact, born into it, baptised into it by the waters of the Nile, and yet rejected, that is, not permitted to see the kingdom of heaven as revealed to men by the methods of Christ and of the Spirit. Christians may sing the Song of Moses and desire to stand where he stood and viewed the land; his vision, as intellectual, was very wonderful; but it failed; not even Mosaism at its best is pure enough or so spiritual as to interpret the will of God in Grace in the face of the Lord Jesus Christ, the Divine Saviour.

But Mosaism is only a portion of a greater and more extensive revelation in Grace; it is the first of a series, and as a series it foreshadows the divisions that follow. By faith Moses became the redeemer of Israel; by hope Joshua, and the consecrated Israel, entered in and possessed the earthly forms of the inheritance. Israel becomes faithless, hopeless, disobedient to the heavenly vision, and thus there followed the rejection of Jehovah by Israel in favour of idolatry; and Israel was rejected as a Commonwealth; as a nation and people in possession of an earthly inheritance. It is Samuel that comes as the ideal of Divine Grace; he is rejected by Israel in favour of a Saul, an earthly ruler;



and thus there follows the rejection of Saul and Israel in favour of the Shepherd King of the tribe of Judah. On the other hand, all these movements are useful for education, for instruction in righteousness, as foreshadowing true worship and service; a true Commonwealth of the redeemed; and, a Kingdom of Grace that will one day be triumphant in the earth. David and Solomon may be useful revelations of the shadowy forms of that Kingdom of God which is heavenly; but, as men can perceive, all these revelations, although they are in a true sense within the realm of the fourth dimension, they are so in their imperfect undeveloped forms; thus what men can see in them, depends upon their own personal development within this realm. What this means is not difficult to understand; what the Jew expects to see, and sees, is the Kingdom of David; or, Messiah's Kingdom like unto that of David in earthly glory; whilst the Christian thinker, in the Spirit of Christ, rejects this crude realism, and thinks upon a kingdom where truth shall reign; where righteousness will be law; where Grace will serve, and, in the spirit of self-sacrifice men will serve one another in the spirit of mercy and of love.

It is not necessary to enter into details as to the fourths, and their special teaching in the four divisions from I. Chronicles to the Gospels; careful students will call to remembrance the thoughts already suggested and give more particular attention to the fourth division as revealed in the Gospels. The first series, assumed to be the generations of Esau, contain in the records, the Seed, the Voice, the Man as incarnate grace; the father of all who have faith, the suffering, rejected, and exalted Saviour; the rejected redeemer, the conqueror, the king, and the rejected Israel in Captivity in Babylon. The eyes are specially fixed upon Haman and Mordecai, Esther and the King of Persia; Israel doomed to death by a cunning enemy, and yet, in the Providence of God, Israel is saved and lives whilst the enemy of Israel is doomed to the death proposed for the faithful Mordecai. What the story means is that this Israel, though apparently so helpless, is actually under the providential care of God; this Seed of Grace cannot perish, it is in the hollow of God's Hand and woe must rest upon those who would hurt or destroy what is so precious in His sight. The conception in the fourth of the Isaiah series is enshrined in the great word Salvation; thus Daniel is the

revelation and the revealer; the Seed has been saved and the man lives who can foresee and foretell, if only by dreams and visions, the coming of Messiah and His Kingdom. The Jonah series centres upon the prophet Habakkuk; the time is that of stress and of great trouble; it is when Israel has lost faith and hope in God; but this man, aided by the Spirit, will not allow faith to pass from before his eyes; will not permit hope to slip out of his heart; he will be patient and wait; he will go up into his watch-tower and look round about; will listen for the Voice of God; will hear what He has to say; and, will give to God an answer to the messages he receives. The darkest hour, it is said, is before the dawn; but this hero of faith, this dweller in a world of four dimensions, when all is darkness round about, will keep heaven in his heart; he will wrestle with the angel and will not permit God to go away until he gets the heavenly blessing. What a strange, magnificent power is faith in God; how it seizes a man that he may seize God. Habakkuk, Paul and Luther, are all remarkable men; it is faith in God that makes them such heroes, and yet, it is clear that there can be no restoration, no rebuilding of the temple of God until such men appear to prepare the way for the coming of the King.

“Despised and rejected of Men” is the utterance of the prophet Isaiah. “He came unto His Own, and His Own received Him not” is the sad cry of John, the disciple. Rejected by men is the story through all the ages; and at last, Stephen, in the light of the fourth heaven opening up to him, sees the earthly as related to the universal, and cries out, “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.” Truly this is the greatest of all sins to despise and reject the Holy One, the Saviour, the Son of God; and the worst of it is that the rejection is so unreasonable, ungrateful, despicable, mean, and contemptible. He came to save men in disgrace from their sins; to renew them into the image of God; to reveal to them Heaven, and to bring them safely there; and their response has been hatred, contumely, rejection, a crown of thorns, the cross, and death. It is hard to believe this; to sit down quietly and think that men could act in this way; and yet the evidence is full and complete; it is utterly useless to deny the facts; there is nothing for it, nothing more reasonable, than with

shame and confusion of face to plead guilty. There is a kind of excuse, but it is not reasonable; it is that of ignorance of mind and darkness in the soul; it is that the devil had so blinded men's eyes and stopped their ears by what is earthly that they could neither see nor hear anything outside the world of the senses, and of the three dimensions. It may possibly be that even after all these suggestions about the fourth heaven there will be men who will declare that no such realm exists; that they have never seen it; cannot conceive that it can be seen; in fact, do not believe that it has any existence, and have no desire whatever to seek for or try to find it. If such men there be, then God help them, in the way that he can do so; but as for men helping them, it is hopeless; they would not believe even though angels spake to them and warned them against committing the unpardonable sin. Truly life is a question of dimensions, but what a tremendous difference there is between a man whose life is limited by a three dimension world and a man living in a fourth dimension universe where there is the light of Heaven, the life eternal, and the love of God. Even the mystics do not seem to have seen quite truly in this matter; they have tended to project the three dimension world into a fourth dimension universe, and thus when they told men what they saw, the images were not perfect; they were not heavenly, and for a strange reason they were not like what men see upon the earth. This is paradox; it is not easily understood, but it means this: men do not require to go up into the heavens to bring Christ and the fourth dimension universe down to the earth; it is in the earth and upon the earth; it is in a man's body, mind, and soul; he cannot help himself; he must live, move, and have his being in it, and yet he may actually be so blind as not to see the invisible. This is the parable of ether and electro-magnetism; for they also are within this fourth dimension universe within which men exist. This parable of ether and electro-magnetism is being interpreted just when men require this particular form of education. The Voice of God seems to be saying to agnostic thinkers that they do not hesitate to believe in the unseen ether because of certain effects that require such a medium; but they will not believe in God, the Lord of the universe of Grace, though they may see even more clearly that definite facts in history could not have come into

existence apart from the Divine Cause, and the Medium of their manifestation.

The student will understand why such reflections as these arise before there is the attempt to draw near to the Gospels to find out in what sense they throw light upon this fourth dimension problem. The fact is only too plain that an honest enquirer, a man who wishes to be taught what is true and right, dare not approach the presence of Jesus Christ to measure Him; to find out whether He is a three or a four dimension man. The man who would do so convicts himself of ignorance and self-conceit; he has no conception of what he is attempting to do; in plain words, he is a fool, and the sooner he is convicted of his folly the better. There is a conception about Christ that is worth considering; it is that He came down from Heaven; He brought Heaven with Him; Heaven was within Him; and His environment was that of Heaven. Change the terms to the fourth dimension universe, and this is a translation into the enquiring spirit of the twentieth century. What is the common result in all the Gospels? It is that the Jews despised and rejected Christ; that they persecuted Him without good cause, and that they brought about His death upon the Cross. In all this the Jewish rulers acted in the spirit of three dimension men; they were really ignorant of the awful sin they committed in the sight of God. What the Gospels in their order appear to teach men is that Jesus, the Saviour, is the promised King of Israel, the Messiah; that He came into this world and set up His Kingdom among men; that in spiritual order it has a likeness to the nation of Israel. As Moses redeemed Israel from Egypt, and brought the nation to Sinai, there to receive the law, so Jesus Christ came to redeem mankind; He chose twelve disciples; He gave to the people the Laws of the Blessed Life, and for three years He was engaged in the work of laying the foundation of His Kingdom on the earth. In other words, He came from Heaven; He brought the Light of Truth from Heaven; He committed that Truth to the care of His followers; His kingdom is that of Grace, Truth, and Righteousness. It is the kingdom of the four dimensions, of the unlimited and the universal. The Gospel of Mark is not a duplicate of the Gospel of Matthew; it is the revelation of the Son of God in His Kingdom of Grace, Truth, and Righteousness. If men prefer the comparison,

it is the Heavenly High Priest going about among sinful men in this world, clothed with Grace, Truth, and Righteousness, healing sickness, forgiving sin, setting prisoners free, raising the dead, casting out devils, overthrowing all the powers of the enemy of mankind; and, it is as Man, the Heavenly Man, He carries out this great work of Grace. In the midst of a three dimension world He exercised the powers of the four dimension universe. He made Heaven speak to men in His mighty works, and men were so blind that they did not see, and could not understand the Man or His works. The King of Israel, and the High Priest for every individual Soul, are the messages that come to men through these Gospels. With the Gospel of Luke there is enlargement; the many particulars have been synthesised into the individual, and in this Gospel there will be found great generalisations and ideals which cannot be limited to a single race or to a man; they are for mankind for all nations, according to the promises given to Abraham the father of the faithful. Yet, in a sense, this Gospel has its limitations; it is like the other two; they are said to be the Synoptic Gospels; which means that their earthly order or development is the same; it is the line of Israel; the plane of human life; and the cube of humanity; it is the three dimension world conception of a fourth dimension universe. The Gospel of John is the fourth Gospel in the fourth series; to make this statement is equivalent to saying, that here, at last, men may expect to find a clearer exposition of what is meant by the fourth dimension universe. It is well known that three dimension students confess that they do not understand this Gospel; their senses cannot get a grip of its contents; they are out of their environment; they get lost in the universe of ether; they declare that they do not believe that such a thing as ether exists. Opposed to them there are the spiritual and mystical students, who have no doubts whatever about the ether or heaven; they are as certain that the fourth dimension universe exists as that they live and think; it is actually the life of their life, therefore, they not merely assert the truth they believe, they pity the poor three dimension earthly men because they are so blind and so ignorant about what is of supreme importance. The problem here is one of consciousness; and, this, as psychologists know, is a very difficult one, not easily understood. Perhaps a few thoughts bearing upon this point



might prove useful for those who are prepared to grasp the position. This fourth dimension universe is everywhere; men live, move, and have their being in it; and, in a true and real sense, it is impossible to escape from it. To say that it is the universal is to express the same thought in another form. As already suggested, the infant in the womb is in it; the infant, the child, the youth, the adult, are all in it; it is in them, and yet there is no sense of consciousness of any such universe. It is faith and God, hope and Christ, patience and the Spirit, that awaken consciousness; and what may seem strange to many, it is quite possible to be subject to the influences of this unseen universe and yet have no distinct consciousness of the fact. In the language of the New Testament, it is a question of the Spirit of God acting upon the spirit of man. In Conversion, under severe and critical conditions, the Spirit of a man is found wrestling with the Spirit of God in the darkness; it is as a three dimension man, tearing the veil of flesh, the carnal womb, to be born again, to be free to breathe the spiritual ether of the universe. But, it can be easily seen that this new birth to a conscious spiritual life does not mean fulness of knowledge of the life that has become conscious; it is only a beginning to see, know and understand, what can be conceived as the possible contents of that life. It is by earthly analogies only that men can attain to such knowledge; thus the state of the fourth dimension universe may be that of an infant, that of a Luke, or that of a John; and, what ought to be remembered by the student here is very important; it is that even when reading the Gospel of John, there is not immediate contact with Truth and Grace; it is through the thoughts and words of a thinker, and by the work of translators, that the conceptions reach the student and are then conceived as truth. The point here for consideration is this: if a three dimension disciple is trying to comprehend the fourth dimension Gospel from his own particular standpoint, then he would fail to apprehend the perfect ideal in the perfect Man. It may be true for men to say that the Gospel of John is mystical, and that it is written from the heavenly standpoint, as far as the disciple knew his Master's thoughts. There is no intention here to criticise this Gospel; what is aimed at is to try to conceive such a man as John attaining to consciousness of the fourth dimension universe, and yet

it is conceived he did not attain to the order, or the pure science of the thoughts of Christ. This is the difference between consciousness and empiric reasoning as compared with scientific knowledge; the man writes what he thinks and sees, as walking in freedom in this spiritual world; but, there is still something wanting, it is the knowledge of the methods of Christ and of the Spirit. The treasure from heaven is heavenly, but it comes through earthen vessels, and thus the perfect excellency of the order of Divine Grace and Love is not discovered. What the testimony of the Gospel of John gives to men is not the highest; but, it is the best that John could give under the conditions, and at that stage of development. There might arise a supposition that Christ could have written a more perfect Gospel; but this, it is to be feared, would not have been an advantage, if it had been in the order of science, in classified order, as method and law. It seems plain that such a Gospel would have been of no practical value for men; they would not have been able to understand it; in fact, it may be safe to assert that it would not have been understood in Europe fifty years ago. It is the physical sciences, especially electromagnetism, that is opening up the way for the spiritual interpretation of all realms in the terms of science, or the fourth dimension. Here it is necessary to observe that although no such Gospel as thus supposed was written, yet what this study of the Bible has suggested, and proved to some extent, is, that the whole Bible is written upon this very plan, thus showing that whilst men have been used to write the books—and they wrote them in the terms of their age—the true Author of the whole work is the Holy Spirit of Christ; and, this is to say that after all, in a very far-reaching sense, it is Christ that writes the Book; it is His Word to men as the means of Grace for Salvation. This is not the time or place to enter into details upon this point, as related to the Gospel of John; this has already been done, thus showing that it is subject to the Divine Methods of Christ and of the Spirit. The outstanding signs of this Gospel are, as Words, Grace, Truth or light, Life and Love. It is by Grace, as Faith, that there is the revelation of Salvation; it is by Truth, as light, that men receive and cherish Hope; it is by Life, in all its forms, that men are taught Patience; and, these three are the spiritual ministering angels that guide men into the land of Divine Love.

What has to be noticed about the Gospels is that all the past converges into them; in them there is the revelation of the One who fulfils in Himself all the promises contained in the realm of Grace. He is Truth personified, that is truth as consummated into an Individual who bears Witness to Truth, and is the King of Truth. He is Life in all its forms, and the Fountain from whence it is derived; and, it is as Love, in Self-Sacrifice, upon the Cross, that He is the means of reconciliation and peace.

In the light of such thoughts as these it is not so difficult to pass from the Gospels, and the Individual Christ, to the Day of Pentecost and the coming of the Holy Spirit. What is felt here is that the purpose of Grace could not end with the Gospels; what men have seen is not the end of a great spiritual purpose; it has been developed to the critical stage; thus the question that still remains is the Kingdom and the Restoration. Under the form of Mathematics, there is found in Genesis a line of humanity, and in it a divine man; a plane of Salvation and saved men; a cube of great general conceptions and ideals, and written upon it the Supreme Name; and, a spiritual realm of the fourth dimension in Abraham, which ends in Joseph as the exalted ruler over Egypt. This genetic form is carried forward into the Bible and history in this form. Genesis becomes the line of humanity and it is Abraham that is the divine man; the plane of Redemption is Israel the firstborn from Egypt; the cube is that portion of the Bible from I. Chron. to the Gospels, and in them there is revealed, in the fourth series, the Man with the Divine Name, Christ the Son of God. This brings the student to the spiritual; to the fourth dimension portion of the Word of God; to the Spirit as the Revealer of Christ; as the Spirit of Truth teaching men the Divine Truth in Christ. The first series, beginning with Acts, is that of the line of spiritual revelation; and there is no difficulty in following it from the day of Pentecost to the day when Paul is seen as a prisoner in Rome; the Apostle a prisoner and the Gospel free. What the Spirit of Christ does in the psychical realm is to convict men of sin, and this is the special theme of the Epistle to the Romans. Conviction of sin is not enough, neither is Roman power and law, Greek wisdom or Jewish religion; what men require to see is the Grace, Wisdom and Power of God as exhibited in the Cross of Christ. This is the

Divine ideal of Grace and Wisdom; and, compared with this, the wisdom of this world is foolishness. What then is the meaning of the fourth division of this series? It is this; the Cross of Christ is the revelation and manifestation of the Divine mystery, because it is the great dissolvent of all earthly troubles, sorrows, pains and anxieties; it is the foundation of comfort, consolation, peace and joy in the Spirit. This is what the Gospel of Christ means to a man, or to mankind; it is Christ alive, ascended, regnant, drawing the world by Divine magnetism to the Heavens, and destroying, neutralising, putting an end to the reign of sin and death.

From the coming of the Spirit at Pentecost in Acts to the victory over evil in II. Corinthians is a long, spiritual line; indeed, it is so long that men have not as yet been able to measure it. Where are the Christians who have so grown in Grace as to be able to say that in all their tribulations they find abounding comforts; and that in all their sufferings they have the consolations of Christ and His Gospel? The next series, beginning with Galatians, is psychical in order, thus what is seen is that inherent tendency in man, and mankind, which is anti-spiritual, degrading, carnal and earthly; it is falling away from Grace in all its fulness and freeness, and becoming enslaved, bound, by the fetters of traditions, ceremonies, law, carnal observances, which are of the flesh, and of the Desert, of Mosaism and Judaism, and not of Christ and His Spirit. This, it will be observed, is the natural earthly tendency; it is to the flesh, not to the spirit, and thus it is contrary to the will of God as spiritual truth. Ephesians strikes a different key-note; the Spirit in Christ is the Spirit; it is Christ and all that is in Him for spiritual children; it means foreknowledge, predestination and adoption; it does not mean the Adam child according to the flesh, but the Christ Child in the Spirit, as dwelling in the heart by faith, living the spiritual life, growing into the Christ likeness, and thus being prepared to become a fellow-citizen with the saints and a member of the household of God. Philippians reveals the spiritual fellowship in the Gospel of Christ in sorrow and suffering, in work, joy, comfort and through all changes in life. It means the strenuous life of faith, the hope to win the great prize, the patience to endure, to run the race, to forget the past and to reach forward to higher ideals in the Christian

life. COLOSSIANS as a psychical study comes within the range of the realm of the fourth dimension; thus the supreme conception is Christ as supreme in all things; possessing all the fulness of God; and the Reconciler of all things, by His Cross, in heaven and earth. In fact, what the Spirit teaches is that the old Adam nature is as good as dead, disintegrated and destroyed; it is Christ that is the true life of every Christian; and, Christ's life is what Christ is; therefore, in what way can the Christ life be limited in the Christ nature? What the student will feel here when he meets with such conceptions is that there must surely be something wrong somewhere; they cannot apply to sinful, erring men who know how far short they come of anything approaching such an ideal. The fact is that the revelation is true to all the facts in the spiritual realm; whilst the feelings are true only in the perverted realm of the human soul. What the Spirit is teaching about the divine life in Christ is not what men feel consciously; it is all about what Christ is, and what men will become when they attain to His likeness in Grace and Glory. The plane of thought is not the very narrow plane of a sinful human soul; it is the wide universe of the divine life in Jesus Christ our Lord.

The third series in this division deals with the Church as spiritual, the meaning being that the development has gone beyond the line of history and the plane of individual experience; it is the spiritual, in generalised forms, in ideals, and the ways in which these become operative in the world. THESSALONIANS contains the revelation of what a true Church ought to be in spirit, and in what way it could reflect, represent, the Spirit of Christ; but, there looms up out of the darkness of empiric history an anti-Christ, a man of sin; a creature that will claim divine rights and privileges, and it is this earthly creature, sensual and sinful, that is the serious enemy to all that is spiritual in the future. The Epistles to Timothy and Titus are pastoral; they reveal how pastors and people ought to act in the spiritual house of God; and, in what way pastors, elders and deacons, as rulers and guides in the Church ought to carry on their work as the servants of Christ and of the Spirit in the organized bodies to which they belong. The Church is spiritual and all its efforts to seek and to save men are to be spiritual in their order. It is the



family that is the ideal not the great organic body ; and yet, it is not to be supposed that the Church is to be limited in any way by men. It is an organic, spiritual body with Christ as the Head ; but it is the Holy Spirit alone that is Guide and Teacher in every man, and in all meetings where Christians meet in the Name of Christ. PHILEMON and his household and friends may seem to be unworthy the consideration of Church officials as representing the true Church of Christ ; but, it is the ideal Church for this very reason ; it has solved great social problems ; because, in the atmosphere of divine gracious love, the slave-owner and the slave are brethren in Christ, and apostles far away, messengers on the highway of life, masters and servants, are all one family in gracious love in the the Spirit of Christ.

The fourth series of the Spirit in the spiritual realm reveals to men all that is summed up in the line of history ; all that is made manifest in Christ by the Spirit ; and all that is empirically known as embodied in the Church of Christ. The Epistle to the Hebrews sums up the first and expresses them in the thought of what Christ is as the Son of God ; and what He became for men as Divine Prophet of Truth, King of Righteousness, High Priest above all priests ; the Author of Faith that begins all good and the Finisher of the Temple of Faith, where all the redeemed worship and serve God. The Epistle of James may be esteemed by some as a narrow plane of life ; but careful study of this letter will show that it covers faith and works, belief in God and duty to man, reverence for man as man in the image of Christ with no narrow conceptions as to life or duty. It is not right that any man should make himself a law unto himself, or unto others ; it is not necessary that a man should be always saying, " If God will " ; but, it is all important that he should always try so to think, and to act, in all things, in harmony with the Divine Will. This is an ocean so deep that the plummet line of man's thoughts will never touch the bottom ; it means all that Science means and more ; and, it is in this sense that wise men use the letters D.V. It is that God's Will is good ; can be nothing but good ; therefore, it must be good, implicitly and explicitly, to seek to do the will of God from the heart. In the Epistles of Peter there may be found the ideals of man, family, nations, friends and strangers, as taking possession of the undefiled inheritance that cannot pass

away. There is a tendency to limitation; it is the cube conception even in this spiritual realm that occupies the thoughts of this apostle. Not even visions from heaven can quite take away from this man the Jewish limitations of thought. True, the vision is not Palestine, nor even the Roman Empire; but there is required a city, gates and walls, to keep out the unconverted, the unclean, and the unfit. The apostle might confess with the Psalmist, "This is my infirmity; but I will remember the years of the right hand of the Most High." It seems plain enough that men trained in a three dimension school, heathen, Jewish or Christian, have great difficulty in being able to understand that a fourth dimension universe exists. They may live in it, breath its atmosphere, and even use the language of those who live therein; but habit is very powerful, thus the limitations that are psychical and empiric are not easily forgotten. In the Epistles of John it can be conceived that the highest spiritual ideals, as universals, are attained. What the Spirit seems to teach is that here, at last, a man is found who has been able to conceive in universal thought what the spiritual universe of four dimensions is like. It is Heaven; love is Heaven; it is God, for God is love. It is Grace, because all God's thoughts, words and works are gracious. It is Grace that keeps the doors and gates of heaven; and they are all wide open that whosoever will may enter in. Truth is the pure gold with which the streets are paved; and Life is a river ever flowing onward beyond time into eternity; it is this river of Spiritual Life that causes fruit-trees to grow that bear living fruits and seeds. It is useless for men to find fault with this language of heaven; they do so because they do not understand its meaning; they do not understand that a three dimension world can never express what is universal. This could be amply illustrated by newly created names in science, such as ions and electrons, by telegraphy, telephony, and telepathy. There must be transfiguration in forms and names, and thus it is not strange that three dimension men who try to live on this little earth fail to grasp the conceptions of those men who have good reasons for supposing, not only that there is a four dimension universe, but that they have actually felt electric pulsations which assure them that they are in communication with it.

The point that has been reached is peculiar, and it cannot be easily defined. What has taken place is that the Mathematical conceptions of line, plane, cube and fourth dimension, have entered this Temple of God, the Bible; and they seem to assert that they have come to stay. They go beyond this and maintain that the Temple is theirs; that they were engaged in the building of it; that they have never left it; and that they have not the slightest intention of doing so. They suggest that without their services mortals would remain blind and ignorant; that they are four dimension angels under these names. They have even whispered to one another, in a language unknown to learned mathematicians, that they have for a long time been wearied with three dimension wisdom men; they are waiting for a revolution in the mathematical world; and they are hopeful that their Lord, the Spirit, will be duly honoured by all mathematicians, so that they may be able to learn very important lessons which cannot be learned by three dimension men. All this may be parable; or, it may have a deep spiritual meaning; or, it may be mysticism; whatever it may mean, wise men, it may be expected, will not turn a deaf ear when such claims are put forward in such a way by Powers which appear to think that they have the right so to do. Indeed, the claims they make are not personal, what they seem to say is that the Spirit of Wisdom gave them this work to do. The Spirit said, to Faith cause Line to develop Genesis; there was obedience and the work was done. To Hope, cause Plane to reveal an Israel of ideas, of forms, of patterns of things; and this great work was carried out. To Patience, cause Cube to make manifest upon the earth a Man and Son of God, a Saviour and Sacrifice, that will reconcile the Heavens and the Earth, and in the fulness of the times there appeared Jesus, the Christ, the One Man, who, by the Divine Grace, was able to accomplish this Divine work. To Love, the message was, by the power of the glorified Christ, to cause the spirit of Grace, Truth, Life and Love to permeate man and mankind; to transfigure them into the image and likeness of Christ; and Love said, as commanded, I will make all things new; I will heal the sick, help the helpless, restore the fallen, and destroy devils; but, those whom I serve must be limited in their powers to do evil; and they must be kept during the process of redemption to the three dimension limit.

This is the Parable of the Bible; it is in this way, or in something like this order, that the Spirit of God revealed the Divine Word to men; and the Word lives, it is in the hands of men everywhere that they may know and understand, that God willeth not the death of any, but that they turn to Him, receive the Life that is Eternal, and pursue their journey to the glorious land of Light and Love.

This is a conception of the Bible, and its construction, as men find it in the world; it has been in their hands for many centuries; nothing has been added to, or taken from, it since it was placed in its present order. It is John the beloved disciple that closes the Revelation, and this is done in the most solemn manner, warning men that upon no account are they to add anything to its contents; but, if they do, then a curse, as of plagues, would be added to them; and, if they take anything out of the Book, then there would be taken from them their portion of the tree of life, and their inheritance in the City of God. What the student will observe is that the written Word of God is closed; and the inference must be that no addition is to be added thereto as the written Word of God. What the student may ask is this: What then is the significance of the Bible as a whole? Under what stage of development is it to be conceived? What are the relations of the present to the past, and how are they to be understood? The significance of the Bible is that it is a Divine psychical Work of the Spirit of God. That the development, as spiritual, is in the psychical stage; that in itself, as the Work of the Spirit, it is to be so understood. To put the matter in another form; the Book of Nature, the Book of Man and the Book of the Spirit, are all the products, the Works, of the Spirit; they are so, in the same sense, and in the same order; but in different grades, as nature, sinful humanity, and humanity as being redeemed from the powers of evil. There is the Real, the Ideal, the Spiritual, and the Revelation, or Manifestation, in each; therefore it is to the spiritual man, and to the spiritual woman they speak; and, it is the Voice, the Word of God, that is calling men to consider, study, realise, understand what these Books mean. What is assumed here is that those to whom the Word of God comes, in any of these forms, are Spiritual; they are endowed with spiritual powers

which correspond with what is revealed; therefore, if they do not hear, or understand, it is because they are degraded, their status is that of the earthly; they do not respond to, or correspond with, what is spiritual. This is like the parable of light and the spectrum; and of electro-magnetism; as in the natural so in the spiritual, the order is similar. The relations of present to past are that these Books are being opened to men in a new way; it is not that there is anything new in them; it is that men are beginning to see and understand what they mean; there is a great synthesis taking place; thus all the rays of colour, the lines of truth are being converged to a focus, and the result will be the light of Divine Truth in the human soul. This is, returning once more to the conception that man is endowed with intellectual power, to discover true relations and conditions—truth; and, that he is so constituted as to be able to conform in thought, word and deed, to the truth known—righteousness. By following Nature, creation to man in the image of God, there is revealed a true ideal; by studying Man, the fall from the ideal is made manifest to every spiritual thinker; and, through studying the Bible, there is discoverable as in the race, or as in an individual man, the Christ, the Saviour of humanity. In this sense the earliest Chapters in Genesis come into electro-magnetic contact with the 20th Century A.D. They tell the same story; they are the light of truth, and they are, in the Spirit, the same truths meeting face to face, responding to, and corresponding with, each other. Where men are liable to make serious mistakes, as might clearly be shown from history, as in philosophy and theology, is in assuming the possession of knowledge far in advance of that which is actually realised. It is not the great amount of knowledge possessed that counts; and it is not the empiric experiences that are of value. It is quite true that Israel in Paran was nearer to the promised land than when wandering in the Desert and passing round Edom; but there lies between the period of rejection and realisation many bitter experiences. Men may take the Tower of Babel, and the three Temples at Jerusalem, and say of them all, the builders were very little nearer heaven when they left off building than when they began to build; they were building in the wrong way, and thus the buildings were useless. It is in this sense, as spiritual truth,



that students will survey the past; it has been as Desert, and as earthly temples; it has been rejection and doom, the curse and its shadow, and not blessing. These are all useful figures to represent spiritual truths; what they emphasise is that the Desert of Intellectualism in this world is not a permanent home; when men in the future look back upon it they will say, it was like a mirage, we thought that we saw cities, lands, homes, abiding places, living waters and trees of life, but they seem to have vanished away; and the Desert is still Desert. What students will see is that mere intellectualism is a dead thing; it is like spiritually dead men moving lifeless things; there is no life, no organic unity, no development, the heavens and the earth remain, far apart. The great valley is full of dead bones and there is no wind, no voice, no spirit, to cause them to live. Those who have spiritual vision will say to themselves, now we begin to see what this lapse of nearly 2,000 years means; it is not as foolish Churchmen and conceited wise men have imagined about the Church and human wisdom; but the spirit of this world has blinded men, they have listened to lying prophets who told them lies about the Church and the wisdom possessed by men, as being almost divine; when all the time they were a rejected Israel, wandering in a great spiritual Desert. It is a humbling thought, to be pulled up short in this way; to look back upon the past and see what it truly means; it is the Desert, and the mirage is vanishing away.

The conception reached here is that the intellectualism of nearly 2,000 years is almost worthless for a definite, classified knowledge; that in a wide sense men have been adding to God's Word conceits of their own, and the results have been that they have added to themselves plagues and troubles; they have been trying to take away from the Bible its spiritual contents, and they have been taking away from themselves the Bread and Water of Life. This is what spiritual people have always said about those wonderfully clever critics and wise men; they have instinctively felt that their methods were wrong; and, it seems that what men have to do is just to go back to Nature, Man, and the Bible, and begin anew, to discover the spiritual order under the teaching and guidance of the Spirit of God. This may mean also that God in His Wisdom has seen fit to use this long experience for wise ends; in other words, Christians

are called upon to view their promised land from Pisgah and not from Paran; and, it will be very strange if no blessed experiences, and no songs of the Desert, and of the night, survive the journey. The outlook upon the future is not that of the past; development has taken place; but the possession, the problem, has to be attacked and conquered from an entirely new position. Even the analogy of the tribes of Reuben, Gad, and half the tribe of Manasseh continue, because there are portions won and possessed before the forward movement begins to possess the promised land. Passing over the story of the Conquest, the position to-day seems to take this form; there must be the linking up of Spiritual with Spiritual; it is the spiritual regenerated intellect that must take the field for future progress, and this has to be done consciously, realising what the movement truly means. True thinkers are called upon to understand the position as it really exists; that experience and empiric enquiry have failed; that Science has cast some light upon the pathway to be followed; and that this light has to be followed until the whole realm of Science, that of the knowledge of related truth, becomes known. This means not merely experience and empiric enquiry; it is in reality that fourth dimension universe which is that of pure science. It will not be easy for empiric thinkers, or even scientific enquirers, to realise the far-reaching importance of these distinctions; but they exist as pure questions of development, and apart from this the order will not be clearly understood. The position here becomes interesting because of necessity there arises the question: but what about the companion principle that goes along with, and is united to, Science? In other words, what is the life of Science, and in what way does it find a body within which it can live? The living body of science is like the body of physical life, psychical life, or moral life; and in this connection it is the Divine Wisdom; and, Wisdom personified is the Lord Jesus Christ. This is where enquiry at the present time seems to end; the result takes this form: scientific thinkers must learn to be modest, judicious, much more careful than in the past; instead of beginning to think about taking off their harness, they have to begin to prepare to enter upon a great campaign; such a campaign as the sons of men have never before seen or understood. To refer once more to the analogy of Joshua and the Conquest;

it is necessary that there be consecration and preparation for this great movement; that the presence of the Captain be realised; that His Sword is drawn for the great conflict; that proud Jericho must fall in His presence; and let men pray that there be no Achan in the camp to degrade the Israel of God. Even to-day the encouraging words to Joshua remain true; there must be faithfulness and courage; Christ embodies all that the Ark represented, and, order and law have attained to a far wider significance; they are in Christ, Nature, Man, and in the Bible.

It may be conceived that the Book of Revelation conveys to spiritual thinkers conceptions that follow in the same order of development. As suggested, the Epistle of Jude is the connecting link between the two ages or systems of thought. When the veil is lifted the aged Apostle is seen on the Island of Patmos; and it is there that he sees those visions, which are said to be apocalyptic, or mystical. The Christ is seen in His glory in forms that can only be expressed by straining three dimension forms to four dimension ideals. The conceptions in the light of development are as follows:

1. Christ in His Church by His Spirit.
2. Christ in the Heavens, as the Ruler over the Universe and the Opener of the books of destiny.
3. The vision of the redeemed, their condition, as saved and under the protection of the King.
4. The judgments upon evil and the vision of the little Book.
5. The measurement of the temple, and the worshippers; the olive trees and candlesticks.
6. The vision of the woman and the Man-Child.
7. The great conflict of good and evil.
8. The great victory over the powers of evil by the Captain of Salvation, Faithful and True, upon His White Horse of gracious Sacrifice in Purity and Peace.

These events follow the Method of Christ; if changed into that of the Spirit, then the thoughts are:

1. The Lord Christ in His glory, in the Church and Universe.
2. The Vision of the Redeemed in Christ by the Spirit; the powers of evil; and the means of Salvation for mankind by the little Book.
3. The empiric vision of Salvation as intellectual and moral, can be summed up in the temple measurements, as true relations; the pure light of truth in Christ, and the Holy Spirit as revealing Christ. With this there is the great vision of the Woman as representing the true Church of all ages, mystical and glorious, and the Lord Jesus Christ the Incarnate Divine Son of God.
4. History

is, in the widest sense, the record of the great conflict between good and evil; and men may rest assured of this, there cannot be any other solution to this terrible war except by the way of self-sacrifice in the Spirit of Christ. What may be seen now is that the realm of evil is utterly helpless; it is in a state of chronic strife, disaffection, and hatred; it is in a state of disease, disorder, demoralisation, degradation, and disintegration. In fact, could men see through the scaffolding set up by men, with open eyes, in the light of the fourth dimension universe, what they would perceive would be the Heavenly Temple, the work of the Spirit; and the angels, and the redeemed in glory crying out in joy and gratitude, "Grace, Grace unto it." The difference lies in how, and in what way, men can see; three dimension men who live in a three dimension world can only see what is earthly, thus it is the scaffolding they see, and they praise men, and ascribe to them all that is true, good, and great. It is conceivable that there are fourth dimension Christians who live in the third dimension stage of development; but their limitations are different; they, too, see scaffolding, and they may even praise men for their mighty works; but, they know also that the Palace of the King, and the Temple of the Spirit, are realities which require to be considered. The vision here is that of the possibilities of pure, spiritual, fourth dimension, universal truth; in other words, all these symbols of thought have to be transfigured. The power of God in Grace is Science; it is Science that is called to set in order, classify, relate, and condition, all this knowledge which patriarchs, prophets, apostles, and wise men have desired to possess.

What has been attempted here has been to show that Nature, Man, and the Spirit in the Bible, are all one great work; the Revelation of God in nature; and the Revelation of the Purpose of Grace in Christ, by the Spirit for the Restoration of Mankind. In the forms of philosophy Nature supplies all the particular forms for thought; Man, that is Christ, is the synthesis of all these particulars as an individual; the Holy Spirit generalises particulars and individuals, as ideals, and in this way reveals, explains, and teaches men what Christ means. The Spirit is the great inductive Teacher of truth; and, it is the Spirit in, and by, the Bible that brings about the deductive unity and harmony of all things and thoughts after which men have aspired.

But, what students have to notice here is that such thoughts as these are not actual realisations; they are as the previsions of that promised land of eternal truth, which, by the discoveries of science, men have been able to perceive. The line of thought can be followed thus: substitute God in place of Nature, and God is then the Real; Christ is the Ideal; the Spirit is the Spiritual; and, all that is manifested is the Work of the Spirit. Again, there is in man, as the essence of his being, what is real; he is an ideal; he is spiritual; and he is the work of the Spirit. There follows that to which man can attain by the intellect and moral nature; he sees the work of the Spirit; being Spiritual by nature, he perceives Spiritual thoughts in their order, and is thus able to attain to science. The spiritual must tend to the ideal, that is to the individual embodiment of all that is spiritual. The next step is final for man, there is the eternal Real, Essential Being. Blind men wandering in the third dimension world say that Being is Nature, the Unknowable; those who by Grace have had their eyes opened to see into the fourth dimension universe, declare that they cannot agree with men so limited, and so blind; they know from experience what they affirm, that the natural cannot touch the spiritual; and they farther see that it is utterly useless to reason with three dimension men upon such a subject; for the simple reason that the problem cannot be solved under three dimension rules.

Referring to the Book of the Revelation as summing up what men are able to think or say upon this theme, what has to be remembered is that Christ appeared to John as in His glory, in such a Form that the aged Disciple could not look upon, or stand in the presence of, One so great and glorious. He is the First and the Last; that is to say, Beginning and End are all summed up in Him. The literal meaning must be that in Him Creation has been fully revealed, thus the physical universe centres in Him, and man is His handiwork as created in the state of innocence. In the Purpose of Grace He is Seed, Type, Symbol, and Man as Jesus Christ. The Spirit has, as the Spirit of Christ and of Truth, revealed to mankind all that Christ means as Saviour and Salvation in all its forms; and, in the last series of the Spirit, Hebrews to John, men have been found who conveyed to mankind the highest conceptions they were able to form about the Lord Jesus Christ. All this, according



to the order of development, is assumed in the appearance of Christ to John; He is all this, not less; and much more is implied in that coming of the Lord Christ to John in Patmos. It is what follows from this vision that is of great importance; it means transfiguration, the fourth dimension universe, and visions of Christ that cannot be limited by three dimension rules. The eyes are opened to see Christ in His Church, not in the Christian age only, but in all ages; and as the Ideal Ruler of the Universe. He is the Redeemer, and all the redeemed are numbered with, and one in, Him. In a mystical sense He is the Contents of that little Book which guides men in the way of salvation. It is Christ that is the Lord of the Temple and the Measurer of all worshippers by the Light of the Word that is Truth. He is that mysterious Man-Child that was taken up into Heaven; and it is as the Divine Son of God He is Lord, Supreme, the Conqueror of Sin, the Subduer of all forms of evil, and the Destroyer of death. What all this means, when conceived as Scientific thought, is this: it is the syntheses of all the sciences, as conceived in the fourth dimension universe. All the sciences are summed up in Him; He is all knowledge, the Omniscient; and all this can be seen to be true "in the Spirit." What has to be remembered here is that Christ as Truth, Knowledge, Science, cannot be limited; He is the Universal. More is required to perceive the greatness of His Incomparable Glory; and it is this more that is the conception contained in that Revelation of the new Heavens and Earth, the City of God, the River and the Trees of Life and their fruits. This vision is the complementary one to that of science as summed up in Christ; it is Christ in another Form; it is Divine Wisdom, but not as coming at the end of an age in visible form; it is a fourth dimension vision, which means that it has been coming down from Heaven in all the ages, in the same sense as that through experience Science has been coming. The beginning of this coming will be found in the generations of the Heavens and the Earth in Genesis; the end is the vision of John in Patmos. That is, the end of the vision as contained in the Bible, but not in history; because the vision of science must carry with it a vision of the Divine Wisdom, as Heaven; they are both coming down from Heaven into the heavens and earth of man's consciousness; thus, in a true and real sense, although they have been coming all down the ages,

it is only at this stage of development men are aroused, awakened, and become conscious of these great truths; and, as the facts come into their consciousness, they are reminded that this revelation is not to all men, but a special revelation to those who, "in the Spirit," perceive these truths in the fourth dimension universe. This will seem strange to people who live in a three dimension world; but, it is a wider conception of the words "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by His Spirit."

### THE MYSTERIES IN HISTORY AND IN THE BIBLE.

It can be seen that this line of thought as referring to the Book of Revelation and the theory of the fourth dimension, or division of knowledge, leads straight to what is termed Mysticism. This, however, is not Mysticism upon the same plane, or in the same sense as may be found in the Mysteries of Egypt, Greece, or neo-Platonism; and it is not the same Mysticism as that of the Christian Mystics as found in the Christian Church. The position is different and thus it may be useful to consider wherein this difference is to be found. If, for example, the question is asked, What is the difference between Agnosticism and Theosophy, the answer might be that the former limits its realm of enquiry to nature, causes and effects, to order and law, in the sense understood, particularly in connection with the Physical Sciences; whilst Theosophy would consider not only order and law theoretically, but enquire into the Original Cause and all effects and their results. Agnosticism deals with machinery; theosophy is a great system of very complex psychical conceptions which begin with God in a Pantheistic sense, and in a marvellous manner, cycle upon cycle, during the ages, produces a philosophy of history in which there is the return of all things into God. The theosophist might say that he has no fault to find with the agnostic order of thought, so far as it goes; but it must entirely fail to satisfy him as a philosophy of Being, Becoming and returning to Being. The Agnostic who longs to accept a transcendant philosophy that would be complementary to his naturalism might say that pure theosophy, as metaphysics, is in harmony with his conceptions of evolution. The Agnostic wishes to be practical

and scientific, in the modern sense of science; the theosophist is conceived as a mystic, impractical, a visionary, one who creates a universe within himself by the most careful reasoning. It does not follow that his philosophy is wrong; it is the best the theosophist can produce; but, he is not satisfied that he has solved the problems of the universe in the right way, or to the full extent that is possible. The Agnostic philosophy is the best that the agnostic could produce in the nineteenth century A.D.; the theosophist philosophy is the best that Arian thinkers could attain unto, say about 2,000 B.C. As philosophies they face each other in the 20th century A.D., and they ask each other how it comes to pass that they seem to be Complementary Systems of thought, and yet they cannot see that their methods of thought are in sympathy. The Agnostic might say, if I really wished to possess a psychical transcendant soul, then I would choose a theosophist one; whilst the theosophist might say that the agnostic realistic philosophy is the body for which it has been looking all down the ages. The agnostic philosopher is a naturalistic thinker from the standpoint of science; the theosophist is a natural mystic from the standpoint of a great psychical stage of development. The East produced theosophism; the West has produced agnosticism; and both, as methods of philosophic thought, it would seem, have failed to attain to their ideals. It cannot be questioned that both systems of thought have aimed at reaching the very highest ideals; but, is it too much to state that they have failed and that they could not do otherwise? It is simply impossible that the natural can truly interpret the spiritual, whether this is attempted from the mystical, or the practical, standpoint. The two systems of thought agree in this, that there is One, as Ultimate; an Unknowable, or Nature, as God; they may be found to differ in this, that the agnostic limits his thoughts to the evolution from the One; whilst the more subtle Arian thinkers so long ago were able, in some sense, to resolve Nature into related ultimates. In both systems of thought it is natural evolution that is the guiding thought; but the evolution is that of Nature, or of a Pantheistic Deity, that is equivalent with nature. The result here is that the study of Nature is not sufficient for man; it will not satisfy the longings that are inherent in his soul; man will not rest satisfied with being summed up as a natural mechanical thing; and

the returning to Deity, like an unconscious drop of water into the ocean of Being, is not enough for man as found in the image of God.

Modern mystic thought could be expressed in this order. The Ultimate, or God, is Person, Being; but not, in any sense, knowable as essential Being; the First Cause, but there must not be any attempt to define the Undefinable. Christ is person, the Ideal; but Christ as Person is, and contains, all conceivable ideal conceptions of what God is essentially. The Spirit of God, and of Christ, is Person, as revealing Christ, the Ideal; and, it is the Spirit, as the sevenfold Power and Wisdom of God that makes known to spiritual men the inherent ideals that are in Christ. These sevenfold powers are conceived as the related ultimates of Being; the eighth, that of Sacrifice, is conceived as that which is the Life of Grace in its conflict with evil in the world. This also is a revelation of the Spirit and it is Divine; but, the conditions for its existence arise when there is sin, transgression of Divine Law. The Spirit is all that is in Heaven in these eight related ultimates of thought; and this revelation by the Spirit is the cosmos in the image of God. The Creation ideal is found in the first Chapter of Genesis. The three lines of thought harmonise, and this is the mystical line that stretches away beyond the Arian fathers and their psychical thoughts, to the Creation story as found in Genesis. This is the theosophy of the East; it is Athenian wisdom in its sore extremity, with its altar to the Unknown God, as interpreted by Paul; and it is the belief of the Agnosticism of the Nineteenth Century, A.D. What this line of mysticism points out is that Naturalism cannot exist apart from Being, Reality, God. The wisdom of the East, of Greece and of Europe are all dark and absorbent; that is, they are enquirers into, and receivers of, knowledge, truth; but the supreme fact in the darkness is not the wonderful wisdom conceived by men; it is this line of light in the midst of the darkness, the belief in the Invisible, the faith in God that cannot be banished out of the thoughts of men throughout all the generations. Something like this is the meaning of theosophy, pantheism, Greek wisdom, and agnosticism; they are the naturalistic order; or what is conceivable by the natural man. The result here is that these systems of thought which have been full of boasting as to their superior wisdom and

illumination; who have always claimed to be first, are quietly told that they have been mistaken; they are the last and the lowest in the universe of mysticism. It is possible that these proud powers may reject with scorn such an explanation as this; and agnosticism might even go so far as to deny that it is in any sense mystical. There is a choice here, but it amounts to this: that if the agnostic rejects this line of mystic light, he becomes an atheist, a materialist, a product of Nature; he goes forth into the outer darkness, where there is no light of truth, no life of goodness, and no love as the bond of spiritual union. His choice would be to become an isolated rebelling atom in the darkness of chaos and of the night eternal; he would resign manhood with all its inherent greatness and possibilities. If this is so, then this would be the final act of folly and madness; the suicidal act for which there is no Salvation.

Mysticism, as thus explained, as a line of light; as faith in the Invisible; is the realm of the natural man; and the home in which he lives is Nature. In spirit he rejects the spiritual; but, the spiritual within the man will not be thus quenched; it clings to the Unseen; it will not let the light of truth be cut off from the Source of Truth; and thus the Life mystic, in the dark mind, is in direct electro-magnetic communication with the Fountain of Life and Light in Heaven. Let men notice this important truth; it means Faith in God under some name or form of thought. As a great mystic truth, God is in that man in spiritual power, and yet the man knows not this Truth; the electro-magnetic current is not within the conscious realm of the soul in its state of depolarisation and dia-magnetism. The living Seed is there, but it is the winter time of the soul, thus there is no germination, no life manifestation. The thought here is full of mystic beauty; it is that there was life; that there came the state of death that would bring disease, disorder and disorganisation; but, the Life of God in Grace remains, as in a germ, and out of what is dead, under suitable conditions this Life will live and be manifested. But does this mean that the Life of Grace pre-existed and co-existed in the natural man? It means this and much more; because, the interpretation is that, in a true and real sense, it is Grace that is the true life of all that is natural; the nucleus of life is not the moral man in the image of God; it is God as Grace, and in Grace, causing the man to live. This



is the thought so tenderly uttered by Moses, "Underneath are the everlasting arms"; the man falls in his disobedience and folly, but his fall is broken; he is caught in the outstretched arms of Grace, and thus the life of Grace that is in God becomes the new form of life in the fallen man. This is the mystic Hope; this is how God can save; it is done by Faith, that is, the spiritual life in Grace is there ready for the emergency; and, when it comes, men look for death, and they see two leaves springing up above the earth. Hope has been born, there is a new life, and an angel from heaven might be seen in the mystic vision between the leaves, telling men that evil cannot destroy good, that death cannot conquer life. Faith is life, and Hope is Resurrection; and the Angel of Life smiles at the ignorance of men who think, and say, that death conquers life, and that there is no resurrection from the dead.

Mysticism as thus viewed takes men by the hand and says unto them, "Follow me and I will be your guide into the great world of the Mysteries." It must not be supposed here that pure mysticism means occultism; but rather, that those who have Hope in their hearts will do well to think upon what Mysteries mean, and, if possible, try to understand what lessons they have to teach. It may be that they also are seekers after truth; that they are naturalistic methods of enquiry and of representation; that they are means of grace to awaken men to think upon what cannot be seen with the eyes of sense. Take the Eleusinian Mysteries as an example. There is the desire in the soul to know truth and to find wisdom; but these are not to be found in the street or market-place, and they cannot be bought and sold for cash. Men do long to know what is true and they would prize wisdom if they only knew where to find it. To the young men of Greece there was held out the hope that if they could be initiated into the brotherhood at Eleusis, they would find what their souls desired. Here, it will be observed, is the first stage, it is the desire to know truth. The second stage is the long journey in the darkness, with burning torches, searching for the lost Cora; and the fasting and preparation for the initiation. The third stage is the admission into Eleusis with all its lights, signs, and wonders; the sensuous vision of a new world of mystery. The fourth stage would be the initiation services with all their suggestions, and

then the initiate would pass back into the world of life again and return after twelve months to take a higher degree. The fifth stage might be named that of illumination, the giving of the initiate a mysterious name, as sacred, which is to be the subject of study. There would also be as a sixth stage further instruction, communion and fellowship in the mysteries, and thus the initiate would become a Fellow of the Mysteries. There are higher stages but these were reserved for officials, the leaders, teachers and masters. In a general way the initiation into the Mysteries, ancient and modern, Eleusinian and Masonic, follow this order; it is that of the desire to know the mystery of life; of good and evil. To attain to this higher life there is required repentance, prayer, purification and baptism. The person so prepared is initiated, admitted into the numbers of those who know; thus there is a detachment from what is low and sensuous, and, consecration to a higher ideal; to a possession that the worldly people do not possess. By this way there is illumination, advancement with knowledge of truth, greater purity in life, and the power to see what is not sensuous and carnal. To those who attain to the higher mysteries there would be explained the way of the perfect life, the meaning of death, resurrection and the true wisdom. In thus referring to the Eleusinian Mysteries, they are taken as what may be considered the purest of the kind in Greece. There were others such as related to Demeter, to Ceres, to Bacchus, and the Orphite Mysteries, which seem to degenerate into the worship of the serpent as representing wisdom. Whatever the mysteries, or the worship, they would all hold forth the hope of men getting blessing, happiness, pleasure, truth or wisdom through them; they tried to wean men from the merely sensuous things to ideals; even though in the process they became degraded, and became means of degradation. It is not necessary to enter into details about such matters; what is being considered is that men during past ages, and even at the present time, have cherished and still cherish, the hope that by such means they will be raised above their baser natures and become true, good, wise and righteous. In the "Mysteries" this is the underlying conception; and if this can be extended to schools of thought, to philosophy, theology, and universities, then it can be seen that such institutions are not to

be condemned as useless, or evil; they may be useful and good; if the initiation is strict, the doorway narrow, the control severe, then ideals would be realised by those who are initiated into the mysteries. If the same line of thought is applied to writings, said to be Myths; it can be conceived that it is the same conception that underlies all such writings. The Egyptian Myth of Osiris is said to be one of the oldest of this form of teaching. The father of the gods is Seb, or Ra; Osiris is the son of Seb, and he has a wicked brother named Set. Osiris, the good, is killed by Set, his body cut in pieces and carried away into different parts of Egypt. These parts are collected again by Isis, the sister and wife of Osiris; then Horus, the son of Osiris, becomes the avenger upon Set, the power of evil. Osiris lives again and becomes the lord of the world of the dead, thus all who die appear before him and they are judged according to their deeds in this life. There is a story in the Babylonian Tablets that must be very old; and, a similar line of thought may be traced in it. In fact, it is well known that all Myths, in all the ages, and in all nations, follow more or less in a similar order; it is the method by which wise teachers conveyed to their ignorant scholars a conception of the eternal struggle that has been going on in the earth between the powers that are good and those that are evil. Myths in this sense are works of the imagination, poems, legends, cosmogonies, stories about heroes divine and human. Myths are said to be philological, historical and anthropological. They would be limited by some to the sun and the seasons, or to the powers of nature; but it does not seem to be satisfactory to deal with such writings by classifying them in any definite order. It might be better to let every myth tell its own story and let every man try for himself to interpret the meaning of the teacher. The men who wrote these works were men of genius; that is to say they could not be numbered with common men; in a true sense they were mystics; they were in a sense divinely inspired; thus what they wrote has been treasured by men and found to be useful for training. The point to be noticed is that these were the men that had faith in their souls; and, that they cherished great hopes for the future, as can easily be seen by the fact that their gods and heroes, after passing through many difficulties, overcame their enemies and thus brought

blessings to mankind. The suggestion here is not that such writings are to be received as Divine; but that they express in a very forcible way the conceptions of men, from their own standpoints, of the great problems that have occupied the thoughts of men in all ages. It may be interesting to notice that all such gods and heroes are individualised; they are types; and this was the fitting expression in such writings, when the great myths were written. Let it be granted that they kept faith and hope alive in the earth in the ancient times of great darkness, and, then men will see how ungrateful it would be to withhold from these poets, sages and teachers the honour that is due to them.

The purpose here is not to exalt Mysticism, Mysteries, or Myths; these are useful in their place; there is much truth in them; they may be the reflection of higher truths; or, they may point to this truth, that all such teaching is that of refraction, greater or less, into the darkness or into what is visible. There is a true line of development as discerned by the Methods of Christ and of the Spirit; it is into these that all other methods have to be brought and by them they will be judged. Reference has been made to the Mysteries of Greece and other nations; it is well known that these, as a rule, have been despised and rejected by Christians, as heathenish, and as contrary to the Revealed Word of God; and yet, it is well known that the Bible is conceived to be a Book revealing the Divine Mystery of the way of Salvation; and in many places in the Scriptures this truth is clearly expressed. It is well known that the apostle Paul uses this form of expression in many places in his letters; it is probable that he was an initiate in some of the Mysteries so common in Greece; he does not suggest that this method of study is condemned as unlawful; but rather favours the conception that it is upon similar lines that the Bible should be studied. The mystery is the Divine Purpose of Grace in Jesus Christ; the whole of the Bible is the history of the unveiling, the revealing of that mystery; and here, as elsewhere, the initiates who received the greatest illumination, enlightenment, blessing, were those who were spiritual as compared with carnal; those who had faith and hope as compared with those who did not believe, had little hope and were unable to see beyond the horizon of the plane of life within which they

lived. The differences among men depend upon their outlook; the natural mystic has faith and perceives the natural line, the creative order, and there he stops. The man who has faith and hope has a wider plane of contemplation; he can see much farther, the possibilities of the vision has increased greatly. The man who has faith, hope and patience attempts to realise his hope, and to put what he knows in empiric order. The man who has faith, hope, patience and love, is the universal seer; and this is the truth in mysticism that requires careful study.

All that is necessary here is to glance briefly across the Bible history and to suggest in what way Mysticism and Mystery may be traced in its pages. In doing this it is well to remember that in such a study it is not to be expected that men will see eye to eye; men will see what they are prepared, able, fit, to see; the child will not see what the practical man of experience will perceive; the theologian will not see what the saint will see and understand; and even the mystic saint may not easily follow his brethren who are prepared to enter this land of science full of rich and precious promises. The difficulty, if there is any, is not likely to be with the mystic brethren; if they do not understand, they tolerate, one another; they are the true brethren of the free spirit; thus no matter where they reside, in the natural or in the spiritual realms, they have their affinities; and the mystic power of love, it may be expected, will cement their friendship. This toleration is not expected from conceited children, clever youths, or dogmatic men; they know; they are the measure, and the measurers, so they can measure all truth; therefore, if they stumble, by accident, into the company of the Mystic brethren it will not be something new, or strange, if they reject such teaching, conceive it to be absurd, or declare with solemn faces, that such thinkers cannot be orthodox, or even reasonable.

The mystical aspect of the Bible, as a book, revealing the mystery of Salvation, may be studied in many ways; but, to indicate the line of thought, it may be divided into four parts, thus: 1. The creation and the natural man. 2. The Fall and the new Man, Christ. 3. The Spirit of Christ as revealing what is in Christ for Mankind. 4. The work of the Spirit as this can be discerned in history.

1. The Creation and the natural man means here the



Story of Creation as found in Genesis. It must not be supposed that although this record fills only about a page in the Bible it is of little importance; it is revealed as a mystery; man is the culmination of the mystery; but, the mysterious man is so endowed that he is set in the earth to discover the mystery of creation. When men begin their studies in scientific order where they are, in the midst of the chaos that surrounds them, they try to find their way back to the Beginning, to God as Being, as Ultimate First Cause. They will try to understand the meaning of the symbols used, as Heaven and Earth, chaos, darkness, light, what is good, and why it is necessary to make a distinction between light and darkness, good and evil, day and night. What such symbols suggest is that there is in them all that is in Creation; but, before Creation as order there existed light, life, goodness and love. Heaven as compared with earth means division, separation, preparation. Heaven is Christ and Christ is Heaven. Earth is division; it is the Life of Heaven made manifest; it is separation into an individual as distinct from the all; it is plan and purpose, seed and fruit; it is the ideal becoming real. The earth is correlated with the universe; and the earth and the heavens reveal the glory, the power, wisdom and goodness of God. It is man that sees all these things by means of the Intellect with which he is endowed; it is by reason he goes down into the depths, and up into the heavens in studying the works of God. Man is a moral being knowing what is true and good; he is in the image of God as represented by truth and righteousness. God is said to Rest; but, man goes forth upon the great quest of the knowledge of the Power and Wisdom of God. When he has solved the problems of Creation by science and divine wisdom, then he will return to God, and in God he will find rest. What has been suggested is that theosophists, and scientific workers, are engaged in this great mysterious problem; the mystics of about 4,000 years ago did their best to solve the mystery; their spiritual descendants have pursued the quest, but they do not seem to have advanced far beyond the fathers of theosophy. The scientific workers are becoming hopeful that they have found the true pathway; they have faith in God, or Nature, and this is very good. Here let thinkers pause and consider the position; this is the Adam man; and it is now clear that for some reason he

failed in the quest; he fell; he aspired to be a god, with this result; he became self-centred, a creature of the earth, unfit and unable to find the way to God and rest.

2. The new man, as the Christ, it can be seen, becomes a doubly complex problem. It is so for this reason, that the enquirers as to the way are unable to agree about the quest, or, the problem to be studied. The natural man maintains that it is still the same old problem, Creation; whilst the spiritual man asserts that this is not so. The Creation problem is not the pressing one, it is the Fall of Man from communion with God; how this is to be restored; and, until this is settled there is no likelihood of solving the Creation mystery. Theosophists say there is one mystery and one only; but those who know that man has fallen, erred, strayed, got lost on the way, say this is not so, the mystery above all mysteries is how man is going to find his way in the darkness back to his home again; how he is going to be set right with God, because, it is not possible if he is personally wrong, dark of mind and polluted in soul, to find his way without a Saviour, a Friend, a Guide. The Bible is the book of the mysteries that is revealed and used for this purpose. The generations of the Heavens and the earth are Mysteries, in this sense, that they reveal the Fall in the Garden of Eden, the serpent, sin, judgment, the promised Seed, and the unhappy lost state of man as in revolt against God. There is also revealed a way of reconciliation by the Altar of Sacrifice, but inwoven with this story there is that of pride, anger and murder; there is life and there is also death; and it is the voice of blood that cries for vengeance upon the murderer. The mystery to be considered is that life survives death, because in a mysterious way there is substitution; and Christ, in Seth, takes the place of Abel. This is the great mystery not of Eden, Adam, Eve, Cain, Abel and Seth only; it is that of history, because all the generations to come are involved in the Heavens and the Earth, in Adam, and in the Seed from Heaven. The Mystery of Life is that it grows, develops, and brings forth fruit. All that requires to be said here is that the mystery of the Seed of Life came to a fruition in Enoch; because, he walked with God, as a companion; he was not found upon the earth; he went home to be with God. The mystery of life is not only development in physical form, there is also psychical

growth. There is desire, enquiry, life, experience, sorrow, trial, temptation; the dead remains disorganised, but the living continues to live; and, it is by the Flood that there is the initiation into the baptism by water, into the mysterious world that survives death. After initiation and baptism there is possession of the mysteries; because, that which lives must inherit and carry forward all that has lived in the past. Strange to say, it was this race of men, initiated and baptised into the mysteries of life, that made such a blunder in their temple and monument building; the theosophists, the natural men, would build from earth to heaven; whilst the sons of the light told them that such building must be in vain, because it was not thus that the Kingdom of the Heavens would come to men. Whatever wise men may say to the contrary, this has been the radical mistake with all earthly builders; they would build from the earth-centre, or the ego-centre; therefore, confusion at Babel and all down the centuries. It is hereabout that the builders in the past have gone wrong; they would build for time, for earth, and for the glory and honour of man. Is there a true and right way to build? If there is, can it be known? This is the great mystery in Shem; it is found in the Name that cannot be expressed; that cannot be reasoned upon, or known in its essence. This is the Incomparable Nucleus of Life, spiritual and intellectual, out of which arises all true knowledge of all related conditions, as known by science. Is it not a mystery inexplicable that men actually possessed this knowledge and they would not take the trouble to understand the meaning. They preferred the earthly to the heavenly; the wisdom of Chaldea was their ideal, not the wisdom of God, and thus their fall and degradation, their idolatry and earthliness. The mystery in Terah, and his family, is that the Divine Voice reached their ears and their hearts; they were chosen to be the revealers of the Name and they were instructed, by the Divine Guide, as to the way they were to travel to find the land, the nation, the kingdom, the temple, and the City of God. The mystery in Terah was that he had a divided soul; the Heavens and the Earth met in this moral man; the Heavens would influence him to go to the Promised Land; the Earth held him back, and thus the pilgrim failed, and he settled down at the half-way house, at Haran in Syria. It is Abraham that is initiated

into the heavenly mysteries that cluster around the Land the Altar, the Heir, the Nation, and blessings to all the nations of the earth. It is in Abraham that men will find what is meant by Faith, Hope, Patience, Love and Sacrifice. In him mystery converged, and culminated for the age in which he lived; and, from him it diverged into a mysterious nation seen, watched over, and guided by God in the great Desert of life. It is through him that inheritance and heir, king and kingdom, are revealed. In his descendants there are found the mysteries of good and evil, of the twin brothers irreconcilable. The good survives the evil; the evil is transfigured and is made a means of grace; a carnal body for a spiritual soul; and the issue of these mysterious generations of Mysteries is the beloved son, benefactor and ruler over the world. This is something like the trend of the mystical mysteries that are to be found in that most wonderful book known as Genesis. It is all about spiritual seeds, and spiritual mysteries; it is not one nucleus only, although it begins with one; it is ten nuclei all in one germ; all living and all realms of mysterious truth into which men with the mystic vision are invited to enter.

If the initiated have been prepared to understand the book of Genesis; and are able to perceive what is to be found in the germs of these ten generations; the conception is that they will be able, under the Divine Guide, to advance to another series of mysteries that have to some extent, in mystical form, been revealed in Abraham and his son Ishmael. The initiate has risen above the merely natural by ten steps; he stands upon the plane of the world; it is Desert, there is no man to be seen, and naturalism and death reign. This is the spiritual mystic vision of Egypt, and Israel is there; Joseph is as a dead mummy seed and there is no visible spiritual life anywhere. Death reigns, but the Life is living; if the mystic watchers gaze upon the book of Exodus, this is something like the vision that passes before their eyes. There is a mysterious change that cannot be explained taking place; the mummy seed is beginning to move; the life breaks through the dead crust, and suddenly it bursts forth. The spring has come, the life must live and grow. From whence has come this strange mystic influence? From Heaven; from the Sun of Grace; because the day of redemption is near. The



earthly influences would destroy life, but the more it is harassed, the more it grows. The ignorant tillers of the soil think that persecution and murder will kill the life; they do not know that their tillage is exactly what this particular seed requires; it is the Seed from Heaven; it lives to change earth into Heaven; and this is the mystery of persecution as the way to Heaven. The order of the mysteries here is that Life existed before death; that death did not destroy Life; that, given the conditions for manifesting life, the seed will germinate, develop and bring about the revelation of the mystery that is in Life. It will be observed that the imagery here is very like that of the Garden of Eden; there it was a man; here it is a nation of men; but the process is the same, because every true son of Israel has in his soul the germ of life, and when the Lord of Life calls for germination, the seed is everywhere springing up, being prepared for the redeemed life. The mystic, when gazing upon these mysteries, cannot be limited by time and sense; he sees; he sees into the mysterious movements, and thus to him it is vision, not history. The mysterious sign that strikes the mystic is that there is initiation into the mystery of the Way of Redemption, of the heavenly from the earthly; and, if the eyes are for a moment fixed upon Moses, as related to Israel, it is with this thought that as redeemer and lawgiver he is rejected by men. This is not a new doctrine, Stephen saw it in later days, when he also was rejected and stoned to death; the meaning being that all this economy of things is sign and symbol; not the spiritual but the carnal; not God's way of Redemption in Christ, but the way of education and preparation. Remembering these things, there follows the birth of Israel from the earthly womb of Egypt; the redemption through sacrifice and the Passover rite; the baptism in the Sea and the life in the Desert. What then is the possession of this redeemed nation? Is it the Desert life; the Manna, the Water from the Rock, and the conflict with Amalek. Where did the illumination come to Israel? At Horeb, in the giving of the Law; in the revelation of the Name as The Lord God Merciful and Gracious, and in the mystical, mysterious communion with God as found in these words: "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel; and there was under His feet as it were a paved work of



a Sapphire Stone, and as it were the body of heaven in clearness. And upon the nobles of the Children of Israel He laid not his hand; also they saw God and did eat and drink." What follows is Moses in the Mount, the Tables of Stone, the idolatry and the rejection of Israel as spiritual. The vision of God gives place to the rejected, carnal Israel; it is Desert; Israel is Ishmael, the people cannot see God, but God sees them and guides them through the Desert journey. As related to the mysteries, the mystics take little interest in the patterns of things seen by Moses in the Mount; they do not care to study tabernacles and altars, priests and Levites, clothes and ceremonies; these are all sensuous, even if they have psychical meaning; and they do not minister to harmony of thought and unity in love. For the same reason the books of Leviticus and Numbers are desert places, with here and there glimpses of great spiritual truths, like the Stricken Rock that gave forth its waters, or the living springs in the Desert that were the means of blessing to Israel. The great thought here is that the Israel redeemed from Egypt could not enter into the promised land because of unbelief; and even Moses, that wise teacher and law-giver, failed to enter in, because he was once guilty of anger, spake unwisely in the presence of the people and struck the Rock, when commanded to speak to it, that it might pour forth the living waters. There is food for mystic thought in the book of Deuteronomy; but the mystery of life remains; it is to be found in the midst of sin and suffering, disobedience and death, unbelief and the loss of hope. This is the mystery of the Desert, of Ishmael, of the Intellect, of mankind; the mighty power of Reason has no life in itself; it is the creature of relations and conditions, therefore let rationalists consider their true position; without faith they cannot please God, and when they lose sight of the rainbow of hope and the sun goes down behind the clouds, it is night, darkness, and death.

It is not easy to pass from the Desert with its reflected or refracted illumination; it can be seen that another stage in initiation and instruction is past, and that of conflict has now to be entered upon. The mystic vision is a strange one, but the order of the mysteries, as already suggested, can be followed. There was life, there came sin and death, thus the generation redeemed from Egypt perished

in the Desert; yet, even during the reign of sin and death there was the ever-renewing life; faith and hope were not dead, did not die, they survived in the Desert, and in the forms of Joshua and Caleb they led the regenerated and redeemed Israel by the way of consecration into the promised land. The mystery here is that the Desert and the promised land lie side by side; the Intellect and the Moral Nature are, as it were, separable; there is a river between them, and the mystery of that river is that it descends through the land as the great division, and its termination is in the Sea of the Dead. Students of the Bible are familiar with the thought of Pisgah, the Jordan, the Dead Sea, and the promised land upon the lines of analogy; as with Israel of old in taking possession of the promised inheritance as an objective fact, so the future of the redeemed; they pass from this desert life to an objective spiritual world, the land, and the possession in the Heavens. This is true as a matter of development in spiritual thought; it is that of comparison, of analogy. The mystics, when looking into this mystery, perceive, not analogy as objective, they make it a subjective mystery; they are cut off from the busy world with its many interests; thus, the question becomes personal, it is that of man's moral condition, of his soul-life, of what is the true and real moral inheritance of every moral man. What this means is that the mystic, when he enters the realm of mystery, by the way of illumination, that is by intellectual knowledge as dealing with all relations as objective and relational, he comes at last to the greater mystery of his own soul-life; and, strange to say, he discovers that he is a stranger to its mysteries; that he knows so very little about his soul as a moral world, that he is compelled to confess that the knowledge he possesses comes through spies, that is by those who have visited the land to discover its condition. If men honestly, faithfully, enter into their own Soul-life of the moral world, they will see that this is a true explanation of that great mystery, the human soul. It is the Intellect that lives, moves, and lords it over the inner life; and the Intellect deals with all kinds of relations, but it does not understand the home life of the soul; what a possession it is; what a glorious inheritance; how sacred, beautiful, great, and glorious. It is the soul-life that is the mystery of life, and yet intellectual men, as rationalists, have never crossed

this river that ends in death. This point seems clear enough; there does actually exist this separation between the intellectual realm and the moral world; and if men have eyes to see and hearts that can understand these truths, then it is plain that the great river is at the present time overflowing its banks; the land is there to be possessed, and men are being called upon, not to conquer the Canaanites, or to take Palestine from the Saracens, but to do something more arduous and more important, that is to rescue, conquer, possess their own souls that have been redeemed by the Lord the Redeemer.

It must be remembered that the development of the mysteries must go in this direction; if there is light by the illumination of Science, then that light will be cast upon the soul; it must be so, else the illumination will be in vain. This is the explanation of the failures of theosophism, and of all merely intellectual methods of thought; they tarry in the realm of knowledge, of illumination; they live in the great Desert; they do not come home to the Soul and to God, to see what the powers really are that are in possession. What thinkers will observe is that there is a double development found at this stage of enlightenment in the mysteries; they are in a psychical world dealing with mental concepts; and they are also contemplating the soul as the moral inheritance, man's original possession. What has been promised to all the faithful is regeneration and restoration; for this end, redemption has taken place, and the illuminating light of knowledge given; and the question is the means by which the redeemed are to enter in and possess that which is already in their possession. To put this matter in the light of psychology, with which men are becoming familiar; this is the invasion of the subliminal mental self, so full of mystery; it is also what is of far greater importance, the conquest of the moral self, to discover if possible the man in the image of God; and, if Canaanites, the cursed race are to be found there, by what means the soul is to be consecrated to the Divine service under the supreme direction of the Captain of Salvation.

If these truths are understood, then it is only necessary to glance at the symbols used in connection with this development in the history of the mysteries of the way of Salvation. As already suggested, the past is always carried forward into the new forms of life. The Israel of Egypt

and of the Desert is dead; and Moses, the type of intellectual power, of civil and ceremonial law, is dead; therefore, let Faith and Hope arise with renewed life, enter in and possess the promises of God. For this there is required preparation, pre-possession for information, sanctification in the sense of reverence and subjection, the Divine Presence in the very midst, as possessing and reconciling intellectualism and moral power, purification and consecration; the end of mere intellectualism in symbols, and the partaking of the living bread that is the product of the moral world. What lack I yet? is the question that rises to the lips of the enquiring, anxious soldier in this land of mystery. The reply is the appearance of the Captain of Salvation with His sword of Truth unsheathed ready for the conflict. This is the revelation of a great mystery; the soldier thought that he had to fight and conquer in his own strength, when, lo! the marvellous discovery is made that the Saviour, the Redeemer, the Captain, is already in possession, and the place thought to be accursed is holy ground. The man is here awakened by the great truth that he is a servant not worthy to stand in the presence of Him, whose possession the soul is, because, all unknown to the servant, the Saviour has already redeemed what was precious in His sight. It is in the light of this mysterious truth that all the mysteries in the book of Joshua are to be studied. As the enlightened will easily see, what is central in this series of mysteries is the presence of Christ, and of the Spirit of Christ, in the subliminal mind and in the unconscious dark soul; this explains everything, the fall of Jericho; the standing still of sun and moon in the heavens; the overthrow of the powers of evil; because these are all effects that must follow from the presence of the Divine Cause. The questions that arise about Achan and his covetousness; the lapse into idolatry, the downfall of the Commonwealth, are not mysteries; they continue the story of the development of Israel, of sin, and the Divine Purpose of Grace in this world for the redemption of mankind from evil and for blessings to all nations.

There is mystery upon mystery in this study of the Bible, from this standpoint; but, assuredly the most startling is this, that with the awakening of the soul to spiritual consciousness, there is the discovery that man does not really possess his own soul; it is held by his enemies, by what is

sensuous, degrading, and idolatrous; and, the greatest of all mysteries is the presence of the indwelling Spirit of Christ, as Saviour, Lord, Redeemer, and Captain. When He is discovered, it is as if by accident, and the enquirer cannot tell whether He is friend or foe. This is Grace most wonderful, that when man lost his soul and gave it up to sensuous powers to destroy, and devils to possess, then the Lord, the Spirit, entered into possession, so that it might not be destroyed and cast into the deepest hell. Of all the mysteries in the universe, is it possible that there could be anything more wonderful than this, that the patient Spirit of Christ should do this very thing, and that those who are thus, in a sense, doubly possessed, should remain ignorant of the facts? What a terrible world this must be that is so full of mystery? The godless stumble on in the darkness, and suddenly there is this revelation: the awful, thrice Holy Spirit as the indweller, the possessor of the human soul. What this means is that the soul of man is seen and studied by the way of limitation, salvation, illumination, and possession; the greatest of all facts realised is man's ignorance of the state of his own soul; who had possessed it; and that mysterious presence that retained unseen possession with supreme power and authority when the man was beside himself, had been lost, was in a real spiritual sense insane, not capable of recognising the voice, presence, power, authority, and Divine Love of God in Grace.

Advancing to the next stage of development in the study of the mysteries, the vision is that of the moral world, commonwealth, nature of man, as dark and almost dead; it is night, there is only one flickering ray of light in the soul; if the enemy only knew it, all that is required is one blast of the trumpet, one attack, and light and life would be extinguished. But, it may be that it is this very appearance of death that preserves life; why should the proud enemy of the soul trouble or worry about what seems to be so insignificant? This, then, is the initiation into the great mystery of Grace, and the revelation of the Lord of Grace in His pity and love; He will not crush the bruised reed to destroy it; or quench the fire that is only smouldering to death; therefore, it is worth while to enter by this way of love that leads to the King and Kingdom, to City of God and Temple. When faith seemed to be dead; when hope had died out of the hearts of all the men in Israel, and God



could not be found; when the women of the land might have expected to be called to prepare the body for the burial, then a strange event took place; in the soul of a woman there began the travail pains of a new life; upon Hannah, the gracious, there came the longing desire that she might become the mother of a man-child. She asked the Lord to give her a son, Samuel; and when she had received and weaned him, she gave him back, lent him to God again for ever. This form of life is very wonderful, beautiful, instructive, inexpressible; it is not for men to try to explain its workings; it is the mystery of womanhood and motherhood. The baptism that follows the coming of this life is a baptism not by water, not to life through death, it is to a joy unspeakable; to sorrow and suffering not measurable; it is a baptism of love realised; it is the mysterious baptismal rite in which no man can participate; and the woman has not arisen in Israel who is able to explain this sweetest and deepest mystery of life. What Hannah felt after birth and baptism was expressed in her song of thanksgiving. In that day there was no one half so wealthy in Israel; God had given her Grace; she had become the means of blessing to Israel and the world; the Blessing so given, received, and enjoyed was given back to God again to fulfil His Purpose of Grace in the world; and to reveal to men the Way of the Righteous King, Priest, and Judge; to show to men the manner of the Kingdom, the City, the Palace of the King and the Temple of God. What the mere onlookers perceive, or foolish men think they see, is not of much interest to the mystic as he studies the mysteries. The seer sees the King, thus he perceives the folly of rejecting Him; of asking an earthly king; of loving and desiring passing pageantry, and the pomp and glory of war; mere earthly changing forms, sensuous and empiric, that cannot remain, seeing that they are vain things that vex the spirit and do not make for truth, righteousness, and grace. To reject the King, the King's Son, or the King's servant, is a grievous mistake; this means choosing the seen and the temporal, and rejecting the spiritual and the eternal; it is not to use the means of grace, and to make Grace the end; thus the end of this way that leads to kings and kingdoms, cities, palaces and temples, ends in rejection by the King, degradation, disin-

tegration, death, and all that is symbolised and expressed in the deportation and Captivity in Babylon and the East.

Those who are initiated into the mysteries of the Bible will perceive that this is where a break takes place in the method of instruction; it is where the lesser mysteries are left behind; and, the student is called upon to try to conceive mysteries more wonderful than those found in Genesis or in Israel. What the student has to remember is that Genesis gives him, in the generations, the key to the order of development; and Israel is the visible sign, symbol, and pattern of the things that are spiritual. All these mysteries have to be remembered and carried forward by the student; they will become, so to speak, his body and his mind; that is, living truths that are necessary for further illumination in the study of the mystery of the Purpose of Grace for salvation and redemption. What the mystic will perceive here is that the path of illumination has, in some sense or other, proved a failure; salvation has not come to men through Enoch, Noah, Abraham, or any other man set up in Genesis for his study; and that the way of redemption through the carnal Israel has ended by bringing Israel back again in bondage to the land out of which Abraham went forth, to seek by Faith for a land, nation, King, and Kingdom. There has been a fulfilment of promises to Israel after the flesh; but there remains the fulfilment of those great and precious promises given to Abraham after the offering up of Isaac on the Mount of God. In other words, the promises of God, as bearing upon the way of Salvation from Sin as related to all the nations of the earth wait their fulfilment. In the symbolism of the mysteries, evil seems once more to have gained a great victory; the purpose of God has come to nought; Israel is dead and Babylon lives and reigns in the earth. What appears to be, and what really is, are two different problems; those who think they understand the former are the natural men; those who try to solve the mystery of the latter are said to be spiritual men; that is to say, they have faith and hope, and they patiently try to understand what all these mysteries of life mean. God's purpose of Grace is not to be limited to individual men as in Genesis, nor to the nation of Israel; but, as suggested, in the first of the generations, the Heavens have come down for the salvation of the whole Earth, that is of mankind, by the promised seed from

Heaven. The mysteries, therefore, that require to be hereafter perceived, and seen, are of a more advanced spiritual order; physical and psychical, it may be, yet of such a nature that they must be co-extensive with mankind.

It is worthy of notice at this stage of initiation into the mysteries of the Divine Purpose of Grace that the order of development in the two stages that have been revealed have in them a mysterious convergence to a climax of the Divine revelation, and there follows in each case a divergence that ends in death and disintegration. In Genesis there is the convergence of the Divine Purpose into Abraham, and the divergence is from Abraham to Joseph and Israel in Egypt. In Israel the convergence under all forms is to Samuel, David and Solomon, and then the divergence in the Kingdoms until there is the Captivity and the dispersion of Israel in the East. This is the mystery of the Divine procedure in Grace; it requires to be noticed and studied, so that it may become prophetic for the future. What has to be observed in connection with the mysteries of the Restoration is that the basis of the operations are world wide; it is mankind that is the mystery, and the problem requiring solution is the way by which this Restoration is going to take place. What will strike the thoughtful student of the mysteries is, that the problem is not a new one; it is an enlarged phase of the problem as existing from the beginning; only, as the outward and visible, the signs and symbols, have served their purpose in time, it is now possible to advance into studies of a more spiritual kind. Falling back upon the ideal of Israel in Egypt as to death, and the living seeds of faith in all the children of Israel; it is similar with the Captivity; the seed has been scattered abroad throughout the East; and all that is required to cause the seed to germinate is oppression, subjection, bondage, suffering, sorrow, to think upon Zion, the land of the promises, and the mercy and love of God. It is here that God draws near to His people in His Grace; only by such experiences could they be brought to understand the Mission extended to them as the prophets of God for the salvation of mankind. But, it will be observed, in Chronicles, that this is a history of Grace, from Adam, by Seth and Enoch; and, in some sense or other, the children of Cain are not included. The history is from Adam to the Captivity; it is that of Grace in mankind; and when the veil is lifted to reveal the mysteries, the temple builder is not an

Israelite but a Persian, Cyrus the great king over that people. For the consideration of psychologists the thought is that Israel has been manifested to reveal to men the ideals of the Spirit of God; there is a change, an awakening to consciousness through what has taken place; it is Persia and Media that are as the divided Mind-Life of humanity; and, Cyrus issues the proclamation to build a temple for God in Jerusalem. This is the key to the mystery that is in Adam, Esau, man, and mankind. Cyrus, the Sun, arises in truth and righteousness, therefore, let the people of God arise and build. Thus far there can be seen the mysteries of pre-existing life, death, and a new life in humanity; true, the seeds are only germinating, but the germination is the sign of life, of that life of Grace that has been in mankind from the beginning. The book of Ezra tells of the birth of this restored Israel, and of the baptism, as by fire, when the Altar was set up in Jerusalem. The book of Nehemiah rehearses the spiritual experiences of those restored, and in what way they set about the rebuilding of the fallen city walls so that there might be protection from enemies to law and order. The book of Esther is the great mystery of the conflict between good and evil; the almost realised success of Haman and his friends against the people of God, and their utter failure and disgrace, through Grace in Esther, and humility in Mordecai. This is the revelation of Christ as the Divine Providence in mankind; unseen, and unknown, He watches over His possession in His people, and they are saved when doomed to death by the powers of evil in this world. The book of Job is the story of theology and of philosophy in the world as related to the problems of good and evil, God and Satan, Sin and Suffering, life and death, God and man. The Book of Psalms is the revelation of the moral heart of mankind, not as ethics, but under the tuition, the influence of Grace; a wonderful book for mankind to possess; and, as men feel the pulsations of its heart, they have no difficulty in discovering that the Spirit of God is permeating the spirits of men in their thirsting desire to find God, the living God. The book of Proverbs is the mystery of Wisdom, as conveyed by the wise father to his son. Ecclesiastes is the preacher of experience, and of empiric wisdom, who has tried to enjoy all earthly pleasures and proved them to be unsatisfactory. The Song of Love ends the series,

indicating in what way men may find light, life, and love, if only they can see and understand what true love means.

These books, as can be seen, form a series of mystical revelations which require careful study; they are not to be limited to man, or to Israel after the flesh; they are the mysteries of Grace in humanity; they are the offspring of Adam, and the generations of Esau. "The voice is Jacob's voice, but the hands are the hands of Esau." In other words, men are not to think about this matter as if they were blind; God fulfils His purpose of Grace in strange ways; men look upon Esau and say he is godless and without spiritual aspirations; they think well of Jacob even when he is telling lies, deceiving his father and cheating his brother; the true lesson that arises out of such mysteries is that it is neither Esau, nor Jacob, that are of importance; they are semi-conscious actors; thus when men see beyond Esau and Jacob, the face they see is Christ's face, as being restored, in these mysterious brothers after the flesh.

This leads on to the next series of mysteries as conceived to be the revelations in Jacob. The womb of time has been opened once more, and these strange children that could not keep from struggling in their mother's womb; could not live in peace with each other in the same home; and could not be brought to love one another as nations, are here brought into relations of which they had no conception. Esau is made the body, the outward form of the spiritual life yet to come; and Jacob becomes the psychic spirit and mind for the future. The Lord of both required both; and the spiritual thinkers in the Kingdom of God, when they see Esau and Jacob transfigured and changed into the Lord's body and mind, they can only say, "He that is mighty hath done great things; and holy is His Name. And His mercy is on them that fear Him from generation to generation." The mysteries in this series are, in ISMAEL, that of "the Salvation of Jehovah," as bestowed upon Israel and all nations through the coming Christ, the King of Righteousness; that this King is to be a Prophet like JEREMIAH, sanctified and ordained by God to bring about in due time restoration and peace. That the King is to be a Priest like EZEKIEL, in the midst of those who are in the state of Captivity; and, that it is His Holy Spirit that is Life from the dead; the meaning of all mysteries; the Water of Life; the City of God; the restored inheritance and the



Glory of the Lord. It is DANIEL that reveals the mysteries of the earthly kingdoms and their history, and foretells the coming of the Kingdom of Messiah. HOSEA reveals the King in His Mercy and Grace as related to fallen mankind. JOEL tells men that this King is the Lord God, and through His coming the Spirit of God will be poured out upon mankind. AMOS comes representing the King in the garb of a herdman, a shepherd, a tiller in the field; a bearer of burdens, a lover of righteousness, and, as opposed to official religion and false priests. OBADIAH reveals in what way the past, as Esau and Edom, or Jacob and Jerusalem, will be overthrown and deliverance will come to Zion and to the Kingdom of Messiah.

In thus glancing at the mysteries contained in this portion of the Bible, it may be seen that the converging lines of thought are from Mankind to a restored Israel, keeping in view the thought that the Purpose of Grace requires to be directed in a definite direction so that, in due time, there may come to men the revelation toward which all events are moving. Even in the convergence a likeness may be found to what is seen in the early generations in Genesis. The Heavens and the Earth live in all generations; Adam lives in Esau; Isaiah and Jeremiah and the prophets survive the flood of the Captivity; and in this series of prophets the inheritance of the Jews, and of Judaism, are made known to men. It is with this thought in view that the mysteries in this portion require to be studied; the conception being that the God of mercy and grace is seeking to find means to save Nineveh and the world; and, it is JONAH, the prophet of Israel, that is chosen to carry the message of repentance and salvation to the heathen. There was life in Israel and in the world; but, death reigns everywhere, and the God of Life sends forth Jonah to carry the message of repentance and salvation. Jonah flees from life to death; from the face of God to the troubled sea; he is overtaken in his flight, cast into the sea, which is a baptism of a new kind; it is down as into the depths of the grave and hell, and it is out of this he is delivered to carry the message of mercy to Nineveh. The mystery here is much greater than that of the miracle of a man cast into the sea, saved by a fish, and thrown up upon the land as by a resurrection from the dead. The Lord of prophets took up this very story, applied it to His own death, grave and resurrection, thus

intimating the truth, that whether Jewish prophets, or Christian apostles, set their faces to prevent the Purpose of Grace for the salvation of the world, it must be in vain, for the simple reason that as Lord of land and sea, fish, fowl, or beast of the field, they are all His servants to execute His will. The mystery here is not the story of the sea and the fish; it is that human beings should be so blind, ignorant, unreasonable, and disobedient, as to suppose that their petty efforts will have any effect in preventing the execution of God's Will. The fierce irony of the story, it must be repeated, is not in the miracle; but, that men who take up this story, and make fun of it, are in very deed the prophets of their age. They have had the blessings of Genesis; the illumination from Israel; the light of truth from heaven; the Grace of God in Divine Love, as their inheritance for centuries, and yet they are guilty of disobedience to the heavenly vision; they say there is no light of truth and no mercy for the heathen. The real mystery lying behind all other mysteries is this, that even men who are thus dead to God may be brought to life again; that there is resurrection to life even to beings so degraded; that they can be made messengers of warning and of judgment to others; and branded with shame as the miserable prophets of pessimism. What the story suggests as the mystery of mercy is, that the Divine Grace as found in Jews, or Christians; in those who fail to understand and obey the gracious will of God; that even such men will be used, consciously or unconsciously, willingly or unwillingly, for carrying out the Divine Purpose of Grace for the salvation of mankind. The serious truth here is that living and dead are all living as related to God; they may deny His authority and despise His Grace and Mercy; or, they may seek to be His servants obeying His will; He can use both classes in connection with His work; that is to say, varying the figure; if they choose death, and not life, they will not be permitted to die; they will become the slaves and servants of life; even the very means of nourishment for that which was said to be dead and is alive. It is somewhere hereabout that men will find suggestions about the resurrection from the dead; again it has to be repeated that life never dies; what surrounds life may be disorganised and used to nourish life; and, what was unworthy to live, would not live according to Divine order; even from such forms of life there may be taken

away the power to live and develop according to the Divine Will. The mystery here transcends the mystic vision; the truth that seems to be of importance is the thought that it is possible for the prophets of pessimism to destroy themselves; that is, prevent their own development to the knowledge of truth, righteousness, or grace; that they may, in some way or other, ally themselves with ignorant sneering devils, and thus never attain to manhood morally, or to the image of Christ in Grace and love. What is revealed in atheism, in mocking and sneering, is the degraded creature trying to flee from the face of God; so ignorant, as not to know the thoughts of God; so deaf, as not to hear the Voice of God; and yet so full of self-conceit and self-glorying as to exalt men above God; thus rendering human development an impossible procedure unless there is a special intervention of Divine Grace to save such sinners.

The mystery of Jonah is a serious problem, whether it is viewed as arising out of Israel after the flesh; or, as the seed in Judaism that came to fruition; or, in modern Christendom where a similar spirit may be found regnant. The mysteries that arise out of such conditions may be briefly summed up in such thoughts as these; that ignorance, disobedience, and unbelief cannot hinder the coming of the Man who is like God—Micah; the Decree has gone forth, the Ruler of Israel, as King of Grace, will come to men by the way of Bethlehem; and when He comes, even though the enemy may seem to bring about His fall, this will be a fall to rise again in power and great glory. What NAHUM points out is that the way is dark and dangerous, thus the necessity for the Spiritual Guide to teach men in what way the Divine Spirit will overthrow the evil spirit that is in the world. In HABAKKUK men may see the vision of the wrestlers in the darkness; and in what way faith and hope, in divine patience, obtain the victory. It is ZEPHANIAH that suggests that there is mystery in all these matters: thus it is for men to be careful as to their thoughts and words; their crude conceptions may come far short of the truth; and, may even give false representations about matters not yet revealed. Strange to say, this prophet seems to discover something about the mystery of truth as related to this problem of mankind. The eclipse is over, the sun shines, there is singing and rejoicing; the King is in the midst as a mighty Saviour, and those who have been re-

stored to His favour are a name and praise to Him in all the nations. HAGGAI brings the followers of Zephaniah by the way of truth, joy, and gladness into the Father's House to the feast provided for all who follow the King. As the Desire of all the nations He is come; He will fill the earth with His glory and overthrow all earthly powers. In ZECHARIAH the King can be seen in His humility, in His rejection, and in His sorrow and suffering; but, the time is now so far advanced that the Lord can be seen as King over all the earth, and the Canaanite has left the house of God. MALACHI is seen in the early morning waiting for the break of day, and the Sun of Righteousness; for the coming of the messenger, Elijah the prophet, who will be the means of blessing to fathers and children in Israel.

It is in this way that the Old Testament may be conceived as a book of Mysteries; in this sense, that patriarchs, Moses, Samuel, and the prophets, were ever enquiring about the way of salvation, the redemption of Israel, the inheritance and the kingdom of God. What can be seen is that those who were being saved were the redeemed; that they were in the inheritance, and the inheritance in them; and that the Kingdom was within those who were the faithful servants of God. The line had developed into the plane; the plane had changed into the cube of three dimensions, and yet the people of God knew and felt that they had not attained, they had not perceived that for which God had called them. The mysteries in Genesis give place to the mysteries in Israel; and the mysteries in Israel extend to mankind through Israel; and yet the Kingdom of God is still mystery. What, then, is mystery? It is that which is not revealed or understood; it is the veil of ignorance covering the faces of men, thus they make their guesses, or assert positive knowledge, but the mystery remains because the veil remains. The patriarchs possessed the promises; Moses and Israel possessed pattern symbols; the Jews possessed promises, symbols, and great ideals, and yet the mystery was not explained; and the Jews did not understand the meaning of the King and the way of the Kingdom. The theme of the New Testament is the revelation of the mystery hidden from men for ages; hidden in this sense, that they were unable to break through the veil of sense; they were not spiritual, they had their limitations, and they were unable to break through them. What the world

required was the Man who could solve all these mysteries; but it is plain that He must be greater than Abraham, Moses, or Isaiah, to accomplish this work. It is quite true that men had received promises, been educated under Moses, and taught great principles under the prophets; but it is plain that these men were themselves taught by the Spirit of God, and that they were unable to solve the mysteries that surrounded them; or, explain the order of the future as related to salvation from sin and the revelation of the Kingdom of heaven and of God.

This may be conceived to be the problem waiting solution among the Jews from the days of Malachi to the Advent of Jesus, the Christ. The nation had lived; it was in a sense dead; there came the springtide of a new life, and the names of some of the saints are given who were alive, and waiting for the Consolation of Israel and the coming King and Kingdom. The convergence in prophetic thought centred upon the coming Messiah; but the ideals were so diverse that it was not possible for men, with their limited conceptions, to conceive an ideal that would harmonise their thoughts into a unity. Is He to be a historic Messiah like David; or is He to be a unique Type, reconciling all former types? The Gospels solve this mystery, because, in Jesus Christ there is revealed to men the Man greater than all men; the only Man able to speak with authority about the mysteries of God, Heaven, Sin, Salvation, Grace, Sacrifice, man, and the Kingdom of God. Is Christ a Mystery? He is, in this sense, that men cannot by natural means explain Him; in another sense He explains Himself, the past, and the future; and thus when the veil of ignorance is removed from the minds of men they see that Christ is the Son of God from Heaven; come with the Divine Power of Grace to redeem and save the world, and to bring to men the Kingdom of God in Truth and Righteousness. The mystery of God is revealed in Christ as Divine Grace; those who are in Christ by grace have the mystery revealed in their own souls; those who reject Christ, or, do not know Him in His Grace, to them Christ is still a mystery they cannot understand. The convergence of the revelation of the mystery of the Divine Grace is in Christ; and in a true and real sense there is the same convergence in the soul of the disciple of Christ. He is the Chief Corner Stone upon Whom all gracious souls build their hopes; and He is a stumbling



stone and a rock of offence to those who are antipathetic to Divine Grace. It is not merely a matter of education, it is affinity; it is having the same Spirit.

What may be said about Christ as revealed in the Gospels is that He came down from Heaven, took the form of a Child, and became a Man; and that in this way He passed through the way of human experiences and of empiric teaching. He became an Initiate into Divine mysteries; was baptised by John in the river Jordan, and through baptism entered into the possession of the Divine Inheritance. In the Desert He conquered the enemy of mankind, and coming forth, clothed with Divine Power, He became the Healer of the Sick, the Redeemer of those in bondage, the Life, and the Resurrection power to raise the dead; the patient Servant of Grace carrying the sorrows of humanity and the Divine Sacrifice for Sin upon the cursed tree. He gave up His life an oblation to God; He conquered death and brought immortality to light; and all these things are fully explained in the Gospels. These are mysteries to the ignorant still; they cannot understand how it is possible for men to believe that any man could do such things; of course, they limit their thoughts to the natural and the moral; they exclude God and Grace; thus they remain ignorant and unbelieving. They are three dimension men, proud of their ignorance of any fourth dimension realm; therefore, it is useless to reason with them about such matters. It is not necessary here to enter into any details about the Gospels; let those who are initiated study them and try to discover the forms of baptism the Lord Christ endured; and, what a pathway of sorrow he had to travel for our salvation. The Gospels, as already suggested, reveal Christ as King, as Priest, as Prophet, and as the Light, Life, and Gracious Love of Heaven. The only points that will be touched upon here are the Beatitudes in the Gospel of Matthew, and the order in the Gospel of John.

It is in the Gospel of Matthew that Christ is revealed as King of Grace, and it is from the Mount of Blessings that He speaks to men initiating them into the Method of His Kingdom. What has to be remembered is that all the past, Creation, Patriarchs, Moses, the Prophets, all meet in Him; in Him they are all fulfilled; He is the living embodiment of all the past, of all ages and of all nations. The natural is in Him as well as the spiritual; and, in a true and real

sense, the natural is the throne upon which He sits to give to men the Blessings of the Kingdom. The way is the way; and, those who seek for initiation have to understand this truth. The Blessed are the poor in spirit; they know that they are ignorant and require to be taught; "theirs is the Kingdom of Heaven." The Blessed are those who are penitent, have endured pain, trouble, and sorrow; "they shall be comforted." The Blessed are those who have been initiated, baptised, purified, and are meek of spirit, teachable; "they shall inherit the earth." The Blessed are those who have been consecrated, detached from this world, its thoughts and ways, who hunger for the truth and thirst to be righteous; "they shall be filled." The Blessed are those who find within themselves the active spirit of mercy; that is to say, they have received by the way of truth the heavenly illumination, true knowledge of the relations of good and evil, and because they have the divine pity in their souls; "they shall obtain mercy." The Blessed are those who, being thus illuminated by truth, seek to be pure in heart; there is light within, and it is in that light "they shall see God." What this means is that the pathway to moral purity has been found, with restoration to the Divine Image, thus they are greatly Blessed who love Truth and see God; they become the children of the reconciliation, peace-makers; they are the children of God, by the way of Divine Grace. They are the Blessed who suffer reviling and persecution, they are being weaned from the earthly; "theirs is the Kingdom of Heaven." What has to be suggested here for advanced students in the Mysteries of Christ's Kingdom is that all this is initiation; it is the reception into the brotherhood of Christ; it is the light shining in the temple revealing the means by which the mysteries are seen. In the language of philosophy, all this has to be made subjective truth in the same order, and conceived in psychical order. There will follow the attempt to change all this into an empiric system of thought and experience in the soul by practical attainments. This, however, is not enough; these are in Christ as Life, Health and Blessing, as the very nature of the Man, as Son of God. But men may say that this is to unduly extend the initiation, the illumination, the practical operation, and the ideal transfiguration; it may seem so to those who have not given the matter careful consideration; but this is the way that leads to perfection; it is the way

that science points out as required of all who would be the friends of Christ and are willing to serve in His Kingdom of Divine Grace and Love.

If students wish to give this matter special study, and to consider the method of initiation in the Gospels of Mark and Luke; it is not unlikely, though the three Gospels are said to be synoptical, they may find that the priestly order will differ from the kingly; and that the prophetic will not be quite the same as the priestly. The Gospel of John is known to be very different in its order; it is said to be mystical; it begins with the Heavens and the heavenly, and thus it is not out of place to think upon it as the Gospel of the fourth dimension; and, as specially teaching those who are well advanced in their illumination as to the meaning of the Divine Mysteries. The point here is not to discuss such matters, but simply to try to discover if this Gospel responds to such an ideal. The Word is Divine; Christ is Light as Truth, Life as Cause and effects, and Love as Grace. His pre-existence means such truths as these; but when man fell, and sin and death became facts of existence, then the Life of Grace in light and love was made manifest by the Seed of Life as the means of blessing to mankind; this involves earthly conditions, manhood and rejection, baptism and temptation; the new and abundant Life to all who received Him so that they could become the sons of God. This incarnation and baptism carried with it a true union with humanity, as shown in the marriage feast at Cana; it was there that the Divine Glory was made manifest in union, and by purification. The Story of Nicodemus is that of initiation in spiritual conceptions; it is where the carnality in Judaism is shown to be earthly, as compared with the work of the Spirit in the soul and what is heavenly. The story that centres around Jacob's well and the woman of Samaria is a very plain revelation of the great truth that neither Samaria, nor Jerusalem, are, or can be, the true spiritual forms of religion. Worship of God is not local or limited to any place; the true worship is that of the spirit in the temple of truth; and, it is this worship that is acceptable with God. In other words, this is the revelation of the mystery of the worship of God in the divine temple of the soul; the kingdom is not external, it is in the soul and spiritual. It is around the impotent man at the pool of Bethesda; the

reasoning about signs and bread, that men will find what is meant by the impotency of the natural reason; and what a desert place the world becomes when there is no living bread upon which the soul is able to live. This is the mysterious land of shadows, phenomena, opinion, Maya, the ever changing; it is where all the intellectual Ishmaelites have lived through all the ages; the great desert place where Christ alone can satisfy the souls of men with Divine Truth. It was little wonder the people said "Lord, evermore give us this bread." The mystery of the soul is its blindness, the inability to see the face of God, and the remedy is the touch of the Divine Healer, obedience, washing, and the heavenly vision of the Face of Christ. This is more than conscious illumination; it is true conversion and the worship of Christ as Lord. The mystery of life and Grace is symbolised in the Good Shepherd and His Sheep. The mystery of Sacrifice is preparation, anointing loving service, death and resurrection from the dead to the heavenly life; and, it is also enemies, persecution, and hateful words that tend to death. The way of the Spirit is washing, fellowship and communion, in love. The spiritual is to be in Christ; as the living cell, or the leaf, is one with the vine. The true way of spiritual life is in the Spirit, the Comforter, in labour, pains and prayer. The end of this way is the Garden of Gethsemane, sorrow and death. But away beyond death and the grave there is the resurrection and the life Eternal; the coming again, the revelation of Christ, and still higher and higher revelations and manifestations of the Divine Wisdom and Glory.

What has to be remembered by students in thus trying to conceive the Bible as a revelation of mysteries is the great fact that they are being initiated; they are onlookers, and thus what they see must be objective. It is this conception that rules the generations in Genesis; the development in Israel and the revelations in the prophets. Every passing scene has to be carefully noticed in its details; the attention is concentrated upon what is seen; and, there is no particular attention given to what is taking place within the mind, and being carefully treasured up in the memory. This is a matter of experience; the spirit of the man is busy with what is objective; there is no care taken as to mental order and life; but that there is mental life, in due order, is realised by remembering what has

been seen. All the particular things seen in Genesis come in due time to be synthesised around the persons. All that is known is limited; there is the age before Abraham and what has arisen out of Abraham; but, whereunto all these things, will develop there is no clear knowledge. Whilst all this is true as to education, this thought is seen to arise, that the development in this realm of Grace amounts to what is equivalent to the physical and psychical worlds. The Mind-Life of Grace has been created, developed, and that mind is, as if it were in bondage in Egypt; it is enshrined in a physical body limited and confined in bondage in a land of idols. Mosaism is as intellectualism trying to break up this limitation; the desperate attempt to find freedom, and the result of rationalism is the Desert life. Still, faith and hope live by experience, and knowledge has been attained; the Possession and the Kingdom are the correlatives of the Desert. Much has been gained by all this training; the mind-life in Grace has been changed into a soul-life in Grace; and truly this is a great development in analysis and synthesis; it is the pattern upon which men and States are formed even at the present time. The development from Chronicles to Malachi form a series of revelations, mysteries in Grace that may be conceived to be general, and ideal; they all tend to a unity somewhere in some one Man; and yet, although the inductive thoughts found in all the visions, were clearly in this direction, there was no prophet so endowed with the Divine Grace, by the Spirit of God, able by a deductive process to fix time, place and man, and say this is the perfect synthesis, the Ultimate of all the mysteries seen. This is the theme of the Gospels; it is Jesus Christ that is this Ideal from the Seed in Genesis to the Man in Galilee. It is worthy of notice that it is not Jesus Christ that gives to men this supreme revelation of Himself; it is a fisherman, a disciple of Christ, who writes these words: "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of Grace and Truth."

What has to be noticed here is that behind every mystery seen there is the mystery of the unseen; the panorama is observed, but the Power that moves, regulates, makes manifest is never seen; perhaps, not even thought upon except by saintly thinkers who wonder within themselves



who this Power is that is bringing about all these changes. This Power is named the Holy Spirit of God; the Power that lives and moves in all men and in all events; at times the Spirit seems far off; at other times as so influencing men that the effects are made manifest, and they are compelled to acknowledge that they have been moved, taught, guided by the Spirit, and yet they could not explain how this was done. It is useless to try to explain this intervention of the Spirit by natural means; that is by experience, or knowledge; the fact being that men are so ignorant of the mechanism of their own mind-life, and soul-life, that they are unable to discover the source of their thoughts. In the mysterious realms of mind and soul darkness reigns; it is only when the messengers from these regions arise, and come into the light of consciousness that they can be questioned as to the messages they bring. What the Scriptures plainly teach, as revealed mystery, is that the Holy Spirit has been the Cause of the development of the realm of Grace; that men have been moved by the Spirit; and, that Christ was so filled with the Spirit, so fully baptized into the Spirit, that He knew the thoughts of the Spirit as related to the past, present and future. The power, the training, the guidance of the Spirit, was not given to Him in limited measure; the Spirit was His Spirit; One with, and in, Him; and, it is this synthesis of the Spirit in Jesus Christ that makes Him Son of God, the only begotten, full of grace and truth. It is useless for men to think that because Jesus Christ was a Man, therefore, He did not differ from other men; there is this difference, He was all that Man and the Son of God could be in Grace; and, they are not what a man ought to be, even when they are aided by His Spirit, and try to walk in His footsteps. It is a marvellous thought, yet it is what wise men have sought to discover, this synthesised deductive unity of all things and thoughts, as the revealed mystery of God, in Jesus Christ. It is this revelation in Him that explains all the mysteries in the realm of Grace; His life, teaching, work, suffering, death, resurrection and ascension into the Eternal Life being the manifestations of the perfect Will of God.

This conception of Christ tends to reveal the mystery of the Spirit, in this sense, it tells men in plain words that God was in Christ, by His Spirit, in Grace for the pur-

pose of putting away sin, reconciling sinners to Himself, and to one another; that He is the Peacemaker, and that through Him there is peace between the Heavens and the Earth. But men may say, could not the Spirit of God attain this end, by spiritual education, without this apparent degradation of God appearing on earth as Man? This may be taken as an honest expression of thought from a sincere enquirer into truth; therefore, it is not to be rashly set aside; but, it is quite clear, that anyone who asks such a question, is gravely ignorant about the moral realm of truth; sin, and its consequences; and has not seriously begun to study what is truly meant by the realm of Grace; the necessity of Sacrifice; and the utter impossibility of reconciliation and peace apart from this revelation. This is not a matter of opinion, or of theological dogma; it is what can be seen as the inevitable judgment of Science; it is the logical result of order and law; it is the nature of things that if moral creatures fall into sin, then this is the way of their redemption.

What follows from Christ, as Son of God, as perfectly animated by the Spirit of God, is that death and the grave could not retain Him as prisoner. The teaching of the Bible, time after time, is that death always loses its prisoners; the Spirit of Life breathes upon the dead, they live, and their armies are ever increasing in their resurrection glory. In the nature of things the Lord of Life could not die; what the death of the body meant was the end of the physical earthly conditions. He was not; He ascended into the Heavens, the Conqueror of death and the grave. He was exalted to the right hand of God; He received the power of the Spirit; He sent forth the Spirit, as His Spirit, to reveal to men the mystery of Divine Grace; to teach them the truth, as it is in Christ; and in this way, as witnesses, to bring to other men the knowledge of the way of Salvation by Grace and the eternal spiritual life. Here, also, it can be said that the Way of the Spirit of Life in Christ is that of the mysteries: there is antecedent life, death, the resurrection life, the baptism of the Spirit as with fire, and the entering into possession of a spiritual inheritance. There was illumination by the Spirit; the divine brotherhood, the spirit of mercy and kindness, the proclamation of the Gospel of Grace in Christ to the world; and, persecution for righteousness, truth, and grace by evil powers. What follows this objective movement, revealing

the mystery of Grace in Christ by apostles, and by letters, is the psychical and subjective conception of what Christ is, as Universal Lord, as expounded by the Apostle Paul in his letters as the servant of the Spirit of Christ. This was followed by the more empirical and practical work of forming churches into organic bodies, with ministers, elders, and deacons, for the conversion of sinners and the shepherding of the flock of Christ in the world. The end of the age comes in this form, that the Spirit of Christ has so fully revealed Christ to those who have been initiated into the mysteries of the Gospel of Grace in Christ; that they see clearly that He fulfils all the past as specially related with Israel; and that the Kingdom of Grace in Light, Life, and Love, has become the inheritance of mankind, the great spiritual possession offered to every man.

These may be conceived to be a few brief thoughts dealing with the Bible, as the Revelation of the great mystery which contains all mysteries. This is the means by which they can be explained, for the simple reason that it is God in Christ as Seed and as Man, as Grace and as Sacrifice, as Life and as Spirit, that is the Mystery of Creation and of the New Creation. He is the Ideal behind all forms, and all related conditions; He is the First and Last, Beginning and End, so far as mankind is concerned; and there are no means known by which men can pass through the veil that is Inscrutable to the Ineffable Light. He is not only the Ideal in whom the fulness of God is revealed; He is also the Mediator, and in His hands there is placed all power and authority. Ethical men may think, and say, that they are not satisfied with such an explanation. That they think this is not a true representation of the facts, and that they tend to exalt and honour God more truly than those who believe and teach such conceptions as are derived from the Bible. This, however, is only begging the question, putting it off if possible for a time, and giving an individual opinion that cannot be accepted upon the basis of individualism. It is not necessary to find fault with, or condemn, such men; but their limitations are such that they are unable to realise the immense sweep of this Revelation of Grace; it is science, as universal, that is leading men in this direction, as by a strong current that will sweep away all opposition. What may be observed further in connection with this subject is, that the Bible contains the Divine Mystery of Grace in this

sense, that it is a revelation of the Spirit as the Divine Purpose of Grace for the salvation of mankind. It is the objective manifestation of this mystery; but this means that the Spirit of Truth is revealing what is in Christ the Eternal Truth; and Christ is the Ideal, the Word, expressing Truth, as Divine and Ultimate. The Eternal Mystery is God, the One; it is because man is creature, limited, and, above all, strange as the statement may seem, because he is intellectual, rational, he cannot by any possible conceivable means know God, as the One, the "I Am."

There is still another division of this subject worthy of consideration, and it may be expressed in this form: The Ideal, as Word, has been revealed in Jesus Christ, and the Gospels give a fitting spiritual explanation and exposition of His Life and Character. It is a great mystery in what way this Ideal has been preserved; and men can only say that they believe this has been done by the Holy Spirit in Gospels and Epistles. As already suggested the Bible is an objective word, containing the Revelation of the Divine Purpose of Grace; it is true that it was received into the apostolic Church; that it was studied and the greatness of the Revelation seen; that men sought to make it their rule of life, and that there were those who thought that the mystery of the Divine Life was fully known and understood. All this, however, as related to the New Testament, is still objective, the Written Word; thus following the law of development the question that arises is this: In what sense is the history of the Christian age to be conceived as fulfilling, carrying out the Purpose of Grace? To put the question in this form is equivalent to asking about the spiritual Cosmos; that is, the Work of the Spirit as distinguished from the Purpose of Grace as found in the Bible. The living Seed appears; there is the death and disorganisation of Judaism, as a State; and in its place there arises the Christian Church. The Book of Revelation may be conceived as the mystic vision of this Cosmos in its development; it is the Church and Christ in the midst by His Spirit, and it is Christ in Heaven the Ruler over the Universe. The Church is the spiritual ideal, and the Purpose of Grace is that which has to be carried on by the Servants of Christ as guided by the Spirit. The Church and the Empire of Rome become conflicting powers; the earthly empire would destroy the heavenly; and thus the great struggle of good and evil, of grace and carnality, in

the Church and Empire. There is the long night of darkness, what is known as "the dark ages"; and, it is during this period that evil is regnant, and grace and goodness are trampled underfoot. This period is followed by the Renaissance and Reformation, thus preparing the way for the new day and the great revelations that have come to men by Science. There was chaos and night; the new day is bringing the cosmos and light; and this is the work of the Spirit of God, as bringing the fuller revelation to men as to what is meant by the mystery contained in the Divine Purpose of Grace. This is not the end of all things; it is the end of an age; it is also the beginning of an age in which men will conceive these mysteries in scientific order; they will work, and live, in the light of truth and love; and, by this means, they will possess the light of Science and inherit the Kingdom of God in Grace as Divine Wisdom.

These remarks upon the fourth divisions, or the fourth dimension conception, and the mysteries, lead direct to the conclusions that may now be stated in few words. They bring the whole argument to an issue, as it appears to be exercising the minds of thinkers at the present time. What requires to be done is to realise that the Method of Christ gives to men the Key to the solution of the order of development as truth, as Science; it is Christ's method, as drawn from the Beatitudes, that is the gracious means of guiding erring men into all realms of truth. That is to say, it is not until men rise up and understand what these mean, and in what way they reveal the mystery of the Divine Method of procedure in Grace, that they are capable of understanding, that the rhythm of the Beatitudes is that which is found throughout Creation. The Method of the Spirit is complementary to that of Christ; it is that of synthesis, and of deduction. In a sense the Method of Christ is that of particulars and of generals, or ideals, that of order; the Method of the Spirit is that of individuals, of universals; it is that of life as law. Thus, as can be seen, to use the figure of electro-magnetism, Christ's method is electric, the Spirit's method is magnetic; it is the Spirit that unifies all knowledge of all forms of life, as physical, psychical, moral and spiritual. These are the realms into which all scientific knowledge is being resolved, and the ultimate terms of all knowledge may be expressed in four Words, thus: Nature, Man, the Bible, and the Universal. This also is the order of development;



and whilst each term is a unity in itself, they are so constituted that the higher stages always include the lower until all are included in the universal.

Thus Nature is a term that covers all that is objective to man, not the physical world only; but also all forms of thought, of morals, and of religion. Nature is limited in the sense that it deals with forms, and that it is unconscious; but there is development in forms, and all forms must be included in the teaching of Nature. This is a very wide conception of Nature; it may not be easily understood by those who use the term in a narrower sense. The meaning, however, is that Nature covers all forms of thought; that Grace has its natural aspect; and that there is nothing unnatural except sin, disease, disorder, death, and disorganisation. Nature, as expressed in related ultimate terms is Force, or Energy, Physical-Life, Spirit, Mind-Life, Intellect, Moral-Life, Grace, and the Life of Sacrifice; these have their order, methods of development, and forms of thought. The method of the Spirit leads to the syntheses of these into the four worlds, physical, psychical, moral, and spiritual. Nature is the mystery behind all these forms; the men who wish to explain all mysteries in this realm of thought are called naturalistic thinkers; they think in the order of natural forms; this is where they seem to limit themselves, and to go wrong; they are the subjects of Nature, and yet they claim to be the interpreters of all that is in Nature.

It is not necessary here to enter into details as to the distinction between Nature and Man. It must be remarked, however, that the terms Macrocosm, and Microcosm, do not fully explain the difference that exists. If these terms are limited to forms, not to conscious thought, then the body of man is the microcosm of physical Nature. Here the thought may be expressed in this way, the human physical body is the summation of all that is physical; the mind-life is the subliminal psychical life; the soul-life is the moral form of life, and the spiritual life is that which is the life divine. In other words, in all these realms there is the unconscious life as forms; but in addition there is the psychic life of spirit, by which there is conscious thought. The difference here is made plain by using philosophic terms; the natural is all particulars; the psychical becomes individual; thus, the individual man has, as his possession, all that is in Nature.

The Man is, in body, and forms, all that is in Nature, but he is also the whole psychical being greater, not in full consciousness, but semi-consciously. Man as thus explained is an individualist; he has received into himself all that is in Nature in all its divisions and order of development; but this man is far from perfect; he is naturalistic and individualistic; taken in a natural sense, the man might become intolerable and obnoxious, as an example of what may sometimes be found in extreme individualism.

The Bible comes in here as the third division; but, it will be observed that this is not in what may be termed the natural order of development. What ought to follow is the intellectual and moral; but these, through sin, are found to be in ruins, in confusion and chaos; thus the new order in the Bible, in Christ, by the Spirit, for the regeneration of mankind. As this has been fully explained, it is only necessary here to state briefly this order of regeneration as found in the Bible. The order as found in Genesis may be expressed thus: 1. In the generations of the Heavens and the Earth, there are the germs of all the forms of all things—Nature. 2. In Adam there is found Enoch the new Man, as the Righteous Man—the Ideal. 3. In Noah and the Flood, there is found sin, judgment, and Salvation—the Spiritual. 4. In the sons of Noah, mankind as saved—the Universal realisation of Salvation. The second series: 1. The generations of Shem reveal the Name—Person. 2. Terah, the moral man, failure—the fallen man. 3. Abraham, Faith and Grace, the Call, Land, and Promises of the future. 4. Isaac, the Hope of mankind in Love. The third series begins with: 1. Ishmael, in whom there is the mystery of redemption through Faith. 2. Isaac, in his generations there are the twin sons with all that they represent, and yet though so antipathetic they both carry in their lives the message of Hope, of land, inheritance, nation, and kingdom. 3. Esau is a strange study; he is the man that is renewed in his ideals; an earthly man, and yet his life is spent in the mysterious quest of trying to find God. 4. It is Jacob, by his son Joseph, that enters into the spiritual possession of the heavenly realms; thus realising the Work of the Spirit in Salvation and preservation. 1. The Bible is conceived to be the fulfilment of the mystery that is in the generations of Ishmael as the revelation of the redemption of Israel from Egypt and the history of the Desert. 2. The mystery of the

generations in Isaac as found in the inheritance, the Commonwealth, the Kingdom; and specially as found in the long historical conflict between the carnal and spiritual ideals embodied in the nation of Israel. The end being in the coming of Christ as the Hope of Israel, the Saviour, and the King. 3. The generations of Esau are to be found in Books I. Chronicles to Song of Solomon, as preparatory for the coming of Christ. 4. Whilst the generations of Jacob are to be found in the Prophets, Christ in His humiliation and exaltation, and in the coming of the Spirit of Christ as the means of conveying the Gospel of Salvation to all nations.

The Mystery of Nature, as thus explained, means physical Science in a new sense; it is all the objective forms, not things and spiritual thoughts, as they are revealed to men in naturalistic forms of enquiry as specially favoured by agnostics and naturalistic monists. As related to mathematics this may be said to be the single natural line of enquiry; it begins in the darkness; it is a line of light; it ends in the darkness. There may be many interesting problems raised in connection with this line of natural thought; the strangest is this, that Nature brings forth sons; they become conscious; they think upon, analyse, synthesise, study their mother, inductively make out a wonderful deductive philosophy to explain all things in their forms, their classes, and beyond this they cannot go; they limit themselves to this one line of thought; and they call it monism; the one-line system of thought.

The Mystery of Man means the physical and psychical sciences; the objective and the subjective; all that Nature is and all that man becomes as psychical. The mathematical conception here is that of two lines, the plane, the surface. The picture is that of a man as standing in the centre of a great plain, with the horizon as circle, and the dome of heaven overhead. This child of nature is a wonderful production as an individual. As he stands there in his glory, he has come to realise that all this hemisphere is microcosmically, as it were, synthesised within himself; he is ego-centric and geo-centric, and within the realm of science he has great possibilities within his reach. It is possible that he may aspire heavenward; should he do so, then this limitation of individualism may pass away; if not, as an individual he is doomed; he cannot escape out of the plane;

and down into the plain his body will return. This man upon a plain, living within the plane of being may become a great dreamer of dreams; it might be suggested that this is where theosophists, pantheists and people of that class live; they are individualistic in their thoughts; they have the expanse of the heaven above their heads; and, if they only knew the occult, the wonderful, the mysterious, then it is conceivable that they might ascend and be absorbed into the heavens, the realm of Nirvana, where all is rest and peace. Is it possible to get anything definite out of theosophy? If on the one side all is Nature, and on the other individual man, then what can men look for when the analysis takes place but that the individual will be dissipated and return into Nature again? The failure here seems to lie in the thought that there is nothing greater in the Man than in Nature; the difference lies here, Nature has conceived and brought forth a son by the Divine Father; therefore, this son is greater than Nature; as much greater as thought and word are greater than forms and signs. Naturalism may be limited by the line, and by Monism; but, the two lines, the plane will not; it brings in the synthesised individual, it may be Pantheism; but, the man, as individual, fights against the conception that he is only dust, and that unto dust he will return.

The Mystery of, and in, the Bible, as suggested, is that there is a Fall from innocence to the sinful, degraded, natural state of man. The Life of Grace is said to descend from the Heavens into the earthly man, and it is in that sphere that the great conflict of life and death, salvation and sin, heaven and hell, takes place. Men may say that they know better; that there is no life of Grace; and that what they know about is their own intellectual power and their own moral nature. The Bible does not reject this assertion of the natural man; in fact, this is the conception that runs through the Bible as expressed by Cain and Abel, Esau and Jacob, Law and Grace. What has to be noticed in connection with these is that the natural man lives, and is engaged upon a natural, intellectual, moral quest, for the solution of the problems of good and evil, truth and error, what is right and wrong; whilst the new man in Grace seeks to solve the same problems by the way of the promised Seed, by Christ. What can be seen plainly is that the natural fallen man would never, by the natural way,

attain to Science and Divine Wisdom; and, that it can only be done by the way of Grace as this is revealed to men in the Bible. The Mystery contained in the Bible is this intellectual and moral conflict with Grace and Sacrifice, during the process of regeneration, salvation, redemption, and restoration. The issue of the great conflict is now being revealed in this thought that it is by the Methods of Christ and of the Spirit that men are seeing, as if descending from Heaven, the new realms of thought conceived under the terms Science and Divine Wisdom. As viewed from the standpoint of mathematics, this is the realm of three dimensions, the physical, psychical, and moral; and it is under these limitations, or dimensions, that Grace, as living in and possessing the moral nature of man, is content to serve and suffer. It is not necessary to enter into details here as to the sense in which Grace has the right, and is pleased to use, Nature and Man, as line and plane, to contribute to the height and the depth, the width and breadth of the three dimension life in its quest after goodness, truth, and righteousness. What has to be realised is that fallen man could not possibly find his way back from evil to good, from error back to truth, from what is wrong back to what is right. The Mystery of the Bible is contained in this thought that the Spirit of Christ has been continually operating in this three dimension world, producing, and using, all those forms and thoughts found within the lower realms of the physical and the psychical, changing them into general concepts and ideals that are spiritual.

The Mystery of Grace, of the universal, it can be seen, means that the great conflict of the ages is drawing to a close. Grace has conquered; Christ is triumphant; and the works of the Spirit of Christ are now revealed to men as Science and Divine Wisdom. The three dimension world has been exploited; it was as scaffolding, behind which the Spirit was raising up a magnificent Spiritual Temple in Christ; this is scientific, four square, a perfect City of God; it is the Palace of Divine Wisdom, in all forms of universal spiritual truth.

The Kingdom of God is the order of development, in spiritual thought, under similar lines to that of Nature Man, the Bible and the Spiritual. The Kingdom of God is all that is involved in the term Nature; it includes all forms. The Kingdom of God within Man, the Individual, is the mystic



vision; it is more, or less, according to the spirit and the amount of illumination gained; it is the vision of the Arian theosophist, or, of a Buddha; it is that of a Spinoza or a Jacob Bohme, or of any Christian mystic; it is the Kingdom within that perceives the Kingdom without; and the mystery of the vision is that the seers see, and they see God and His Kingdom, in more or less advanced forms. The kingdom of the general, as ideal, may be named the kingdom of heaven. In the conceptions of Christ it is the realm of likenesses of what can be compared, as intellectual, as related and correlated. The value of this kingdom is that it includes the two that are lower in their order; it compares physical, and psychical, the spiritual with the intellectual spiritual; it is the kingdom of three dimensions feeling the way, and trying to discover that higher kingdom which men assert has an actual existence. This Kingdom is the Kingdom of Christ, and what may seem strange to many, it is actually so described in the Bible; it is universal as related to space; it is eternal as related to time; it is that Kingdom which was in the beginning; it is the Kingdom that shall never come to an end; and, this is expressing the very thoughts of science as universal law operating throughout the universe.

There is mystery in Nature; in Man; in the Bible; and, in God as the Universal. The order may be reversed, then God is the Ultimate Mystery. The Bible contains a revelation of the Mystery that is in God, and that Mystery is Christ the Ideal. Man is a double mystery in this sense; morally, his status is the image of God; but, through the Fall, and Redemption in Christ, he becomes a son of God, and like unto Christ the Son of God. Nature is a great mystery; in a true sense, it is the Revelation of God in all particulars; and, in this sense, it contains the unconscious forms of the thoughts of God. The conception as to man's position is that he is found, as if standing in a lonely Desert, lost and unable to find his way; even the thought of being lost has not dawned upon him; thus it is only by questions that he begins to discover his true condition. As pointed out, the series of questions is from Whence? to Whether? And the answers to these questions mark the stages by which there is development. To illustrate this conception the questions may be put in this order: What? and How? Why? and Who? When? and By Whom? Whence? and

Whether? The student will observe that questions 4 and 5, 3 and 6, 2 and 7, and 1 and 8, are joined together; and, it is in this order that a man may be said to walk in a pathway of light from his lost condition to his home in God.

It is not necessary to enter into details here; the thought is that man has been awakened to his lost condition; he has no guide, no instructor, except Nature and his own rational soul; he is surrounded by mysteries, and he is to himself a great mystery. It is as a psychical, rational being, an empiricist, that he sets his face to seek for and to find the Kingdom of God, the realm of Science, and the universe of Divine Wisdom. His questions are: What is Nature? What am I, the interrogator of Nature? This is followed by the questions: How is Nature arranged in order? How am I constituted that I am able to interrogate Nature? The replies to these questions are, that the What? is the Insoluble mystery of Being; and, that How? can only explain the relations, conditions, or order in Nature and in the being of man. The What? is the substance of mystery; the How? is the machinery of substance; thus within this world of mystery there is form, that which appears, what is equivalent to the physical.

The interrogator goes on to use his questions, Why? and Who? and the questions are to this effect: Why is Nature as it is? Why am I as I am? Who arranged Nature in order? Who made me what I am, so wonderful and mysterious in my being? Who am I, that I can thus ask such questions about Nature and myself? and, Why is it that neither Nature, nor my own being, can satisfy my curiosity, or solve my problems? The only reply possible is that man fails in his appeal to Nature, as physical; and to man as psychical; they do not hold out the shadow of hope that they are able to solve such mysteries.

The man perceives that neither physical nor psychical can solve mysteries. The line of Nature is not long enough; the plane of man is not wide or deep enough, to explain the problems raised. The reply is not to be found in length or breadth; and out of the depth of man's being there comes no answer; thus the interrogator looks upward, above self, to see if there is any light from above; and the questions used are, When? and by Whom, Creation and redemption have been made manifest? What this really means is the appeal to the Bible; it is turning away from Nature and

self as insufficient; it is the blessed state of the poor in spirit, praying for the teaching of Christ and of His Spirit; and, the appeal is not in vain, the Bible tells the man about the When of creation, and of re-creation; when Christ came as Seed of Grace, and when He came as Jesus, the Saviour and Sacrifice; and that by Him all things exist, consist, subsist. It is Christ that reveals all about the When? the history of events in great ideals, in general principles; and it is His Spirit by Whom all development has taken place in Nature and in man.

This is the way the light comes from Heaven to earth; from the heavenly to the earthly; the disciple is sitting at the Master's feet and he says, Lord, I do not know from whence Thou camest, or whether Thou goest, how then is it possible for me to know the Way from Whence? to the Whether? The reply is that Christ is the Way to God, the Father, from Whence He came; thus the Whence? to the Whether is all found in Christ, the Way. It is Christ that is the Ideal Way linking together the Whence? and the Whether? The When? and the Whom? The Why? and the Who? the What? and the How? God, the Father, is the Inscrutable Mystery; Christ is the Mystery of all mysteries, and their Revealer; the Spirit of Christ is the Teacher and Guide into all mysteries; and, the most wonderful mystery, for man is, that although he lives in a universe of mysteries, yet, he, a sinful lost child, can come to Christ, the Living Way, to God the Father, and be taught how to see, think, speak and act in harmony with the will of God. There is a practical problem that arises out of this study of the mysteries that requires a moment's consideration; it has to do with man as person, and as individual, as compared with the universal. Nature is the synthesis of all analysed particulars. Man is all that is in Nature, and also all analysed psychical particulars, as synthesised into the individual man. In this sense, man is self-centred, geo-centric, earthly, psychical. The earthly man, say an agnostic, shuts out the light from heaven; he will not look up; he will not believe that there is a ladder of light and messengers of mercy; or that Christ is this Vision of Truth as the way to God. What is the result as related to all earthly men? Is it not that they remain earthly and individual; they do not see, or understand, great spiritual, general, ideal truths; they lack the

power of spiritual induction, thus it is impossible for them to attain to the universal by spiritual deduction. This is a very serious position for an intelligent man to occupy; he is hindering his own development; thus it is impossible for an agnostic, an earthly man, to become a moral man in the true sense of Divine Goodness and Love; and, as an individualist, he has not consciously entered the kingdom of heaven. The kingdom of heaven here is not a theological term; it is the recognition of the supreme fact that all law is the Will of God; and that consciousness of the Divine Will can only come to men by Christ. What men have to consider here is, that the physical, psychical and empiric laws, are not sufficient to constitute manhood suffrage in the Kingdom of Heaven, or of God. The agnostic, and the earthly man, is in a state of childhood, under tuition; and, thus it is not possible that those who so think, and act, can attain to the unity and the harmony of the Kingdom of God. What this means, when pressed home, is plain enough, it is that the agnostic, the earthly man, and also the Christian man, are all children in the great Desert of the Rejection; and the proof is found in this, they behave like unruly children; they have not discovered what is meant by the synthesis of particulars into the individual; they have not attained to the unity and the harmony of the Kingdom of God within; and thus, it is impossible for them to see the harmony in generals and ideals, and the great unity that is to be found in the universal Kingdom of Heaven. The Way of the Kingdom of Heaven is discovered in this manner; man sets forth upon the quest to find it in all the particulars of Nature and he returns home to find that it is within his own soul. Again he sets forth upon the Spiritual quest to discover the universal Kingdom of Heaven; he wanders in the land of general principles and great ideals in the Holy Bible; and, here, the story is similar, amidst all the particulars, individuals, generals and great spiritual ideals in the Bible he has been a disciple of Christ following Him and guided by His Spirit. What will be the result? Transfiguration on the Holy Mount; the Voice from Heaven; the vision of Christ; the kingdom in the Heavens; that unity and harmony of all things and thoughts of which mystics have spoken, when they conceived the vision of all things in God.

This conception of man's real position requires careful

study at the present time. This is the curse that rests upon men, they are either groping among the particulars of Nature and have not found the kingdom of heaven in themselves; or, they are wandering among spiritual particulars, individuals, and general principles, and cannot discern the Kingdom of Heaven anywhere. The two stages are quite distinct and they are not to be conceived as identical; the earthly man has not found the ideal Man; therefore, he does not hope to find a Kingdom of Heaven. The Christian has found Christ, the Son of God, therefore, he has hope, he has been patiently seeking for the Kingdom of Christ, for this is the universal Kingdom of Heaven and of God.

#### THE KINGDOM OF GOD AS ALL INCLUSIVE.

These seem to be plain truths which men may read and understand as they run upon the great highway of life. To make the subject still more plain and practical, reference will be made to the parables of the human body as individual; and to the State, or the Kingdom of God in mankind. As related to man the subject is very simple and beautiful; it is that every cell in the human body is a particular thing; that every organ is an individual in the body organic; that all organs are particular, individual and general, working for the common good; and, the universal synthesis is the body in perfect health; a man in the image of God. It is quite true that this is the ideal, and that schism, strife, disease, and evil are shut out from consideration; but, it is also true that this is the vision of science, and this is Divine Wisdom.

As with the body of man in its fallen, depraved, diseased condition, so with the body Politic, as the State, and as mankind. It is fallen and possesses no true ideal; it is depraved, and in a state of chronic misery; it is full of disease, of wounds, bruises and putrifying sores; and men cannot find balm, ointment or physician, to bring about healing and health. The problem is that of parable, likeness, analogy; the body of man, and the body of mankind are similar. A physiologist might say, giving a rough estimate, the number of men on the face of the earth are about equal to the number of all kinds of cells in the human body; the individual organs are similar for function and



use; and all the organs, their functions, and their uses, are all particular, individual, and general for the good of the Common Weal. Why, then, schism, strife, war, hatred, depravity, and disease, when humanity is one organic body; and the normal state is health, peace, and a Kingdom wherein goodness, truth, righteousness and love should be regnant? This also is the ideal; it is what ought to be; it is what science is seeking after; it is the universal, the Kingdom of God, the land of Divine Wisdom. Are men reasonable beings; or, are they Children of the Desert, who have not attained to the unity and harmony that is to be found in the individual? The reply must be that men prove themselves to be unreasonable; every man is as an Ishmael; and apparently in all departments of thought, in society, in councils, parliaments, and nations, the condition is chronic strife and warfare. What is the explanation? It is surely plain enough, the children are all in the Desert School; they are all in a state of revolt; they are all unhappy and discontented. They hate Egypt and tyranny; they will not obey Moses and learn their lessons; they laugh and mock at priests and religion. This is anarchy, and not a Kingdom of Heaven; it is what is inorganic and is not organic. The lord of misrule reigns, and wicked men enjoy the sport. Jack declares that the man is quite as good as the master, and he will have a democratic government. Tom calls Jack a fool, and declares that democracy is madness; that ignorant men are not fit to govern themselves; how then can they be expected to agree to govern one another; therefore he will have a republic and representative institutions, a Common Weal, so that the wise men may be chosen to rule over the fools. But if the fools are represented by fools, says Harry, where is the advantage, and how can there be a Common Weal? The selfish fools will take care to feather their own nests, look after their own interests, and the result will be privilege, tariffs, protection, trusts, and millionaires on the one side; and slavery, service, penury, want and misery on the other. Harry's ideal is the King and the Kingdom; the wise and knowing men are to manage affairs; and let the common people be content in that happy condition in which they are placed by Providence, and not trouble themselves about matters that are too high for them. Strange to say, there are men who reject Kings and Kingdoms, even those of the

Constitutional form of government, and their ideal is Imperialism in the State and Despotism in religion; there must not be any room for division or discussion; let mankind be drilled by the drill sergeant into mechanical obedience; and, above all things, do not permit men to question, to reason upon religion; because, if they do, the result will surely be discontent, rebellion, war, and no end of trouble. Is not this a fair representation of the condition of humanity in this most enlightened age of the world's history? The nations do not love one another; they are afraid of each other; they go about armed to the teeth; and even their tongues and teeth are armed. They spend over 300 millions sterling, it is said, every year to prevent war; they meet in a Palace of Peace to palaver about peace, and how *not* to find the way of peace; and the world laughs at the joke as one of the richest, as the whim of a millionaire, and the game of politicians.

It is easier to see that this is the unhappy condition of mankind than to discover in what way the men and nations are to be changed from the abnormal to the normal. Every Jack, Bill, and Harry is quite prepared to bring to men the Kingdom of Man; that is, the Kingdom of Jack, Bill, or Harry; but, as wise men know, this is utterly useless; it only means that they are to get a free hand to bring in some new-fangled form of government that they think will prove satisfactory; but which other men know will end in despotism, in corruption, and in anarchy. It has not occurred to men to think that in this matter also the Kingdom of Heaven may be said to be among men; in men; seeking for men that it might be formed; and actually waiting to be revealed to those who are able to see and find it. The Kingdom of Heaven must be democratic, because it is the Kingdom of Mankind, of all men. It must be a republic for the simple reason that every organ in every body politic is individual and representative; not merely an aggregation of cells, but an organic body for function and use, for the common good. It must be a kingdom that is an organisation of organs, all working in perfect harmony for the well-being of rulers and those ruled. Further, it must be imperial in this sense, that the whole body politic is subject to law; to one supreme will, that is to God, the Lawgiver, in the Kingdom of Heaven. It may be that men are so advanced in their education that they will be able

to agree that there appears to be truth in this way of explaining matters; but they will immediately reply that what they want is not an ideal, it is something practical; it is the way to find the Kingdom of the blessed. Here, again, it must be stated that men are unreasonable; they will not open their eyes to see; they will not look upon what is in their midst; they will not be at the trouble to rise up and put out their hands and receive as a free gift what the King is waiting to give them. They are actually so bewitched by the powers of this world that they do not see that the Kingdom of Christ, and of Heaven, has been descending from above through all the generations; and that science has actually brought it to every man's door. Is not this a mystery indeed, that the City of God, the streets of gold, the river of life, the trees and their fruits, and the blessed leaves for healing, are all come down to earth and are waiting for men; and, science is crying aloud to them in every street, city and country parish to waken up because the day of the Lord is come, the sun has risen, the birds are singing, and all that is required is that men would come to the wedding feast to which they have been invited. Foolish men will say this is all parable, mystery and mysticism; that there is nothing in it upon which they can get a grip; and what they are longing to get hold of is some definite rules to follow, so that they may enter this City of God. It is an old conception that mystics see heaven, and practical men tread the thorny path of earthly experiences. It is a well-known statement that the Kingdom does not come by observation; it is not to be found by the thorny path; neither is it to be reached by the dusty highway of empiricism; it is not here, and it is not there; it is always within a man; it is there inherently in embryo, and he knows it not; he finds it, and it is his possession; and then he goes forth on the great quest of the ideal and the universal to see the King in His Glory, and to Worship in the Temple of Divine Wisdom. But, if children are unable to find their way without rules, then, the following rules, as given by the Spirit, may be found useful; they are as follows: 1. That men be more anxious in the future to synthesise all earthly particulars in their own souls by the way, and in the light of, Faith in God. This is the true democratic form of government; it is the purest Socialism, because all the children of men, who walk by faith, are the children of God. 2. The

children of the Kingdom are all heirs of God, and all joint-heirs with Christ in His Inheritance; therefore, they will be careful how they use their privileges, and who they will choose to represent them in all individual organs by which Society and the State are influenced. They will not cherish the unhappy spirit of the elder brother; but will realise to the full that Christ is their Hope, their Divine Brother, and that it is through Him that all privileges are possessed. This is what is meant by the divine republic; the Lord of the brethren sits among them; and, it is said that on one memorable occasion He actually condescended to wash the feet of His friends as an example of how they ought to help one another. This is where the Lord, the Master, retires into His palace and puts on the crown of Grace and Glory; it is where all the faithful sing His praises, and where all His friends fall upon their knees and take the oath of allegiance to His Cause and Kingdom. He is the Ideal King, the Son of God, the All-glorious; and of His reign, and His Kingdom there shall be no end. But, men will say, if Christ is thus King of kings, and all are subject to Him, then where does the Imperial Power come in; and in what sense can this be understood? Surely, this is not a difficult problem to solve; and it is not one that will trouble the faithful in Christ. The Imperial Power is Divine Law, as it is being understood by Science; the Eternal, and the Omniscient, Divine Will; it is God, the Good; it is the Truth that cannot err; it is the Righteousness that cannot be wrong; it is the Grace that loves, and the Sacrifice that dies for the sinful. God is Law and the Lawgiver, the Immutable in Wisdom and in Grace. These are spiritual rules, useful for guiding men into the Kingdom of Heaven; and, what men require to understand when they set out in their quest is that Faith, Hope, Patience and Love, in the language of the Spirit, are to be transfigured into forms of government; and that all these forms are in operation in the Kingdom of heaven. To constitute a true democracy, there is required in every man Faith in God. In all republics a Hope that will purify the soul and reveal the Ideal, Christ. In every kingdom, as an executive power, much Patience and Knowledge of Law and order. The imperial Divine Law that is supreme over kings, rulers, legislators and people is that of Love to God and to men; this is the Law of Heaven; it is the synthesis

of all laws; it is the beginning, the end, and the fulfilment of all law, human and Divine.

Nature is actually in the Kingdom of Heaven. It is quite true that men think of Nature as objective forms as related to, or correlated with, man; but, surely it is not difficult to see, and understand, that Nature has Reality, Ideality, Spirituality, and Formality. That Nature may be said to be, in a sense, unconscious and not personal, may be granted, but in this matter careful definition is required to explain that Nature, in this sense, is what is correlated with man as individual person. What is thus suggested as to Nature, is true also as to Man in his correlations with mankind and Nature; the man is the synthesis of all that is to be found in them. The Bible may be said to follow the same order in its natural and in its spiritual divisions; as explained, there is in Genesis the particulars, and the man, the person, in Abraham; there is the spiritual, within the carnal, as psychical; the nation and kingdom with the vision and the promise of the Kingdom as universal in David's Son. In the spiritual division there are all the particulars in the prophets; the Ideal Man in Jesus Christ; the Spirit and the spiritual as general and ideal; and the universal Kingdom of Heaven as seen by the Apostle John. If the conception is applied to humanity and to history, the story is that of Creation, Man, the Fall, the particulars as to the Way of Salvation and Redemption; the perfect Man Jesus Christ, Saviour and Redeemer; the Spirit of Jesus Christ and the Spiritual Kingdom of Grace in all its particulars, individuals, generals, and universals. The end is the revelation of order and Law by Science and Divine Wisdom; thus making manifest to all men the mystery of good and evil; and in what way the Divine Purpose of Grace has brought about the redemption of mankind from the powers of evil.









